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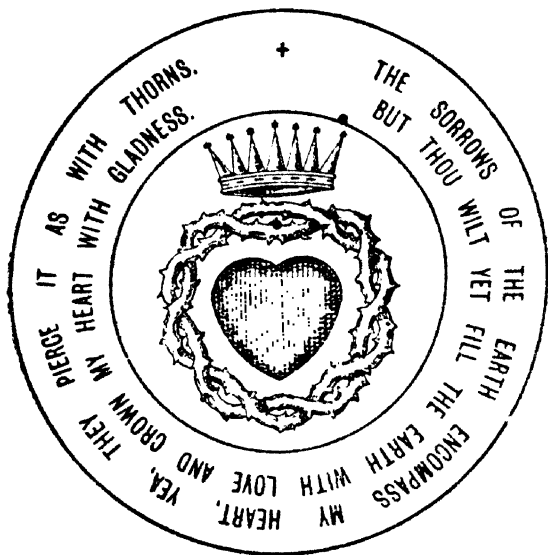
THE GOSPEL OF THE HOLY TWELVE

*An original and complete Gospel
written down and published by the
late Rev. G. J. OUSELEY*

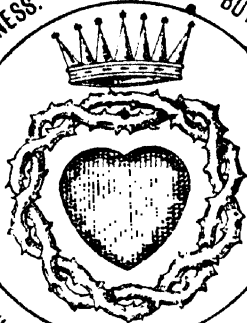
New Edition, with Introduction and
Notes by E. FRANCIS UDNY, M.A.
Priest in the Liberal Catholic Church

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THE SORROWS OF THE EARTH
BUT THOU WILT YET FILL THE EARTH
ENCOMPASS
MY HEART, WITH LOVE AND GROWN,
THEY PIERCE IT AS WITH THORNS.
GLADNESS.



AN INVOCATION.

“O MASTER of the Great White Lodge,
Lord of all the religions of the world,
Come down again to the earth that needs Thee,
And help the nations that are longing for Thy presence.

Speak the word of peace
Which shall make the peoples to cease from their
quarrellings
Speak the word of brotherhood
Which shall make the warring classes and castes to know
themselves as one.

Come in the might of Thy Love,
Come in the splendour of Thy Power,
And save the world which is longing for Thy Coming,
O Thou who art the Teacher alike of angels and of men.”

FOREWORD.

We the undersigned, without committing ourselves to any particular theory as to the way in which this Gospel comes to us, gladly avail ourselves of the editor's invitation to express the satisfaction we feel at the republication of a book which insists on the obvious, though often lamentably neglected, duty of love and protection for animals, which relates a number of instances of the personal interference of the Lord of Love to save animals from ill-treatment, and which contains much else that is true and beautiful, including the chapter "Truth is a ladder of many rungs," which, under the title, "What is Truth," appeared in the *Herald of the Star* about ten years ago, and there first brought to the editor's knowledge the existence of this Gospel.

INTRODUCTION

The Rev. G. J. Ouseley, by whom this Gospel was written down, was a son of Sir Ralph Ouseley, K.C.B., and was born in 1835 and died in 1906. He was a priest, first in the Established Church of Ireland, and afterwards in the Catholic Apostolic Church.

The third edition—and last before the present one—appeared in or about 1902, and contained a preface in which Mr. Ouseley said that the Gospel had been received by him in numerous fragments at different times from Emmanuel Swedenborg (who was seen by trustworthy clairvoyants and afterwards identified from a portrait shown to them), Anna Kingsford, Edward Maitland, “and a priest of a former century giving his name as Placidus, of the Franciscan Order, afterwards a Carmelite. By them it was translated and given to the editors in the flesh, to be supplemented in their” (*sic*) “proper places, where indicated, from the Four Gospels (Authorised Version) revised where necessary by the same. . . . By the Divine Spirit was the Gospel communicated to the four above-mentioned, and by them translated and given to the writers.” By “editors” and “writers” he meant apparently himself only. At any rate, there is nothing to show that anyone else was concerned in the production. Mr. Samuel Hopgood Hart (editor of *The Perfect Way, or The Finding of Christ*, and other works by the late Dr. Anna Kingsford and Mr. Edward Maitland) says that Mr. Ouseley, whom he knew well, had a quaint way of referring to himself in the plural, meaning thereby either the qualities (masculine and feminine) within him, or the planes (inner and outer) of his being—his soul and body respectively.

In a subsequent pamphlet Mr. Ouseley said that the unseen communicators impressed the text on his mind

“not in my private study, nor in any séance, but, for the most part, by their direction, walking or sitting with my note-book *in the open air*, and often in dreams and visions of the night; and of the reality of their presence with me, influencing me, I am ‘as certain as I am of my own existence and identity.’”

Mr. Ouseley told Mr. Hart that he used ‘to receive visits during the night—“in the stillness of the quiet hour, while the night was in the midst of her course” —from the above-mentioned Carmelite priest, who showed him a scroll, which he invited him to read, and which appeared to be an original Christian Gospel.

Mr. Hart points out that Mr. Ouseley’s preface was, to say the least, badly expressed, and in many places difficult or impossible to understand, affording in this respect a marked contrast with the Gospel itself. The obscurity is not surprising ‘in view of the fact that Mr. Ouseley was at the time—says Mr. Hart—old, deaf, physically feeble, having very bad eyesight, and with his mentality greatly impaired—more or less “breaking up” with old age. But the contrast is instructive, showing, as it does, that he could not have “concocted” the Gospel himself (as has been unkindly suggested), even had he been so inclined; and there is no doubt that he had the integrity which became his calling. Moreover, although a great part of the text was admittedly taken from the Bible, there is also much that cannot be found in any known source; and if he really had concocted it, he would have had to invent the wonderful thoughts, and to clothe them in beautiful English, fit to stand beside the wording of the Authorised Version.

As regards the statement that the text was received “often in dreams and visions of the night,” there are numerous references in Scripture to the communication of knowledge in that way. For instance: “Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the vision of the night, when deep sleep falleth on men” (*Job*, IV., 12, 13) and “Daniel had understanding in all visions and

dreams" (*Daniel* I., 17), and "then was the secret revealed unto Daniel in a night vision" (*Daniel* II., 19) and "interpreting of dreams and showing of hard sentences . . . were found in the same Daniel" (*Daniel* V., 12).

Those who know something of the possibilities of mediums^{hip} and psychic faculty will find no difficulty in believing that the text may have been given to Mr. Ouseley by persons "on the other side"; and two of the four had been his own personal friends when in the flesh. But though we may absolutely acquit him of concocting or inventing, we need not on that account follow him in the assumption (and there is nothing to show that it is anything more) that the four communicators of this Gospel were also its translators. There is, in fact, nothing to show that they had ever seen the original, much less translated it. If, as he says, it was communicated to them by the Divine Spirit, it seems more reasonable to suppose that it was given them in English, and that the scroll which Placidus showed to Mr. Ouseley had been received from someone whose identity Placidus was not at liberty to disclose. The very use of the expression "the Divine Spirit" suggests to the present editor a possibility on which he will have something to say hereafter, if and when he attempts a commentary on the text.

The original Gospel, says Mr. Ouseley in his preface, "is preserved in one of the Buddhist monasteries in Thibet, where it was hidden by some of the Essene community* for safety from the hands of corrupters, and is now for the first time translated from the Aramaic." The reference to "corrupters" will be understood from a passage in a book by the late Archdeacon Wilberforce of Westminster, called "After Death What?". He says, "Some are not aware that, after the Council of Nicea, A.D. 325, the MSS. of the New Testament were considerably tampered with. Prof. Nestlé, in his *Introduction to the textual criticism of the Greek Testament*, tells us that certain scholars, called correctores, were appointed by the ecclesiastical authorities, and actually

* Living on the shores of the Dead Sea. They appear to have sent it from Palestine to Thibet.—*E.d.*

commissioned to correct the text of Scripture in the interest of what was considered orthodoxy."

What these "correctores" did was to cut out of the Gospels with minute care certain teachings of Our Lord's which they did not propose to follow—namely, those against the eating of flesh and taking of strong drink—and everything which might serve as an argument against flesh-eating, such as the accounts of our Lord's interference, on several occasions, to save animals from ill-treatment, and even that interesting and important teaching, ever prominent in Eastern scriptures, of the essential unity of all life—every living thing (and there is nothing that does not live, in this wonderful universe, down to the very stones beneath our feet, as clairvoyants know). They cut out also a teaching which they could not understand, about the great fact of reincarnation—that the soul's sustenance is obtained—like a seagull's—by means of repeated dips into the ocean (of matter) or births in physical bodies; for in this Gospel He says: "As all creatures come forth from the unseen, so do they return to the unseen, and so will they come again, till they be purified. . . . The body that ye lay in the grave, or that is consumed by fire, is not the body that shall be; but those who come shall receive other bodies, yet their own" (XCIII., 2 and 4).

The great significance of the corruption of the text lies rather in the nature of the matter struck out by the "correctors" than in its amount, which, as will be seen from the "list of new matter" at the end of this volume, is small compared with the total contents, though it is scattered throughout the book—on many pages.

It is evident that the "correctors" and those who appointed them were at least as unwilling to renounce their beef and beer—a convenient alliteration for flesh and alcohol—and as slow to take in the illuminating teaching of reincarnation, as the orthodox world is to-day.

Now, what can have been the reason for this sudden determination to corrupt Scriptures, that had been

accepted for centuries? Perhaps the answer is to be found in the story known as "the miraculous draught of fishes" (*St. Luke*, V., 1-11), a story which is, on the face of it, so improbable and so barren of spiritual teaching as almost to invite us to look beneath the surface. And if we do that, what do we find? The significant words "from henceforth thou shalt catch men." With this clue, it is not difficult to see a hidden inner meaning of great interest and not without its humorous side. If the story relates not to fish but to men, then it is evidently a veiled account of some effort at propaganda by the early Church—an effort which was outwardly successful in bringing in people willing to label themselves Christians; but which in reality nearly swamped the Church, as a large proportion of the new converts were hopelessly unable to practise some of its most important and distinctive teachings ("And they . . . filled both the ships,* so that they began to sink").

If that is indeed the meaning of this strange story, then the mystics or Gnostics (knowers) of the early Church, who were driven out at that time, and have been labelled as heretics ever since, are to be congratulated on their ingenuity in managing to insert in one of the Gospels an account of their own expulsion, so carefully veiled as to be accepted by their persecutors as part of the original Gospel—and wisely placed near the beginning, instead of at the end, where it would have been more open to suspicion.

At the time of the corruption of the Gospels the Epistles and Revelation were presumably already in existence, and if the Gospels were tampered with, so no doubt was the rest of the New Testament, which is now equally destitute of the teachings removed from the Gospels. It may well be that uncorrupted copies of the Epistles and Revelation were similarly sent by the Essenes to the safety of a Buddhist monastery, and that, when the world has assimilated the new Gospel, those, too, may be given to us.

* The ships were the Churches of India and the West. Before the teaching was corrupted, these could ferry men across the ocean of births and deaths. Afterwards they could still help them to lead better lives, but the way to perfection was lost. The ships had begun to sink.

The previous edition contained a short second preface, so true and beautiful that the thoughts expressed may well have come from the same source, whatever that was, as the Gospel itself. This preface, with slight verbal alteration, and omitting a reference to an "Order of At-one-ment," now probably extinct, is here reproduced as follows:—

"The all-pitying love of Our Saviour embraces not only mankind, but also the so-called lower creatures of God, sharers with us of the one breath of life, and with us on the one road of ascent to that which is higher. Never has the providence with which the All-Merciful watches over man and beast alike, been more impressively brought home to us than in the saying of Jesus: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God." How were it possible to doubt that the Saviour would have pity and compassion on the creatures who must bear their pain in silence? Would it not seem a blasphemy if it were said that He would behold without pity or succour the ill-treatment of helpless animals? Nay, rather, when He brought redemption to a world sunk in selfishness, hardheartedness and misery, and proclaimed the Gospel of an all-embracing love, there was a share in this redemption for all suffering creatures; since when man opened his heart to the divine love, there could be no room left in it for pitiless hardness towards the other creatures of God, who have, like Himself, been called into life with a capacity for enjoyment and suffering.

Those who bear the mark of the Redeemer practise His all-pitying love; and how little it is that the minimum of compassion for helpless creatures demands of us! Only to inflict on them no torture; to help them when they are in trouble, or when they appeal to us for succour; and if of necessity we take their life, to let it be a speedy death with the least pain—a gentle sleep. But, alas! how little are we penetrated with these divine lessons of mercy and compassion. How many grievous tortures are inflicted on them, under the pretence of science, or to gratify an unnatural appetite, or cruel lusts, or the promptings of vanity!

As an aid to a higher Christianity, this fuller Gospel is now presented; giving the feminine tenderness, as well as the masculine strength, of the Perfect Christ.

It will be for the Church of the future, when revising the entire scriptures, to give this Gospel its proper primary place, as an original and complete "Gospel of the Holy Christ"; retaining the others as a confirmation from four other witnesses, in order that every word (so far as contained in them) may be established, for those who are not in a condition to receive the goodness, purity, and truth of this one.

Like all other inspired writings (but not necessarily infallible in every word), these writings from within the veil must be taken on their own internal evidence of a higher teaching. For inspiration of the Spirit no more implies infallibility than the divine breath of life, inbreathed by man, implies freedom from all accidents, diseases, and miseries incidental to mortal life.

It is a faithless and perverse generation, as of old, that asks for a sign, and there shall no sign be given; for if the very writers of the Aramaic original were raised from the dead, and testified to their authorship, unbelieving critics would still ask for a sign; and the more signs they were given, the more they would ask for in the hardness of their hearts. The sign is the truth, and the pure in heart will see it."

Here ends the second preface. It should be mentioned that, wherever the text of the original is substantially identical with that of the canonical Gospels, the familiar wording was retained by the translator, whoever he may have been; and as the new matter forms but a comparatively small proportion of the whole, the greater part of this Gospel will be found in the Bible, with which a hasty reader might think it to be nearly identical. But anyone who will take the trouble to study it with the aid of the Lists of New and of Partly New Matter, with which he is here provided, will soon see how numerous and important are the differences. Not only is there much new matter all through, often in small pieces, but the last seven chapters are almost entirely new; and in a number of instances familiar

matter appears with illuminating differences, as in the cursing of the fig-tree, in which the real actor, as it turns out; was not Jesus but Peter, who by his rash act drew from Our Lord a prophecy of his own future rashness, and of the desertion of the other disciples (LXIX., 1-6). There is one story here which occurs also in an apocryphal Gospel, but with this difference, that the version there given is improbable and meaningless, while the story here told rings true and is beautiful. The former is to the effect that the child Jesus made sparrows of clay and caused them to fly—a thing which no holy person would do, even if he could; for he certainly would not make an exhibition of unusual powers, either out of vanity or to gratify the curiosity of spectators. On the other hand, the action recorded in Chapter VI., 7 and 8, is just what we should expect—that He would set at liberty birds which had been snared, and that, if these were too frightened or dazed to fly away, He would give them the energy and courage to do so. It is not difficult to see which is the true story and which the corruption—dictated doubtless, as in the case of the canonical Gospels, by a determination to suppress any record of our Lord's love and protection for animals, lest it should reflect on the flesh-eating habits of the "correctors" and their employers.

In two cases, the "correctors," when cutting out what they disliked, incautiously allowed words to remain which are meaningless without the missing matter, and thus convict them, as it were, out of their own mouth. The reply to Nicodemus—"If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things"—is unintelligible as it occurs in St. John's Gospel (III., 12), for what earthly things has Jesus been saying? He has been speaking only of the kingdom of heaven, and the Spirit. But in the Gospel of the Holy Twelve (Chapter XXXVII.) Jesus has been explaining earthly things—about reincarnation—how the spirit of man comes into and goes out of this world again and again like the wind, whence and whither we known not. As Fitzgerald beautifully puts it in *Omar Khayyam*:

“ Into this universe, and why not knowing,
 Nor whence, like water, willy-nilly flowing.
 And out of it, as wind along the waste,
 I know not whither, willy-nilly blowing.”

The thought here is so close to that in the *Holy Twelve* that it might well be taken from it. And if it be true, as some think, that the elder brethren of mankind—the “just men made perfect” (*Hebrews*, XII., 23)—are ever on the outlook to enlighten the world, and sometimes assist poets by suggesting thoughts greater than these could reach for themselves, then who shall say that this may not be a case in point, and that the comparison of man’s coming into and going out of this world to water and wind, willy-nilly flowing and blowing, may not have been suggested to Fitzgerald by one who knew this Gospel, and was reproducing our Lord’s thought.

Again, *Mark* XI., 16, says that (after overthrowing the tables of the moneychangers) He “would not suffer that any man should carry any vessel through the temple.” What can this mean? Surely vessels of water for cleansing would have been harmless enough, in fact, most necessary where blood had been spilled. But the *Holy Twelve* (LXX., 1-3) supplies the explanation, telling us that, after driving out the dealers in birds and beasts, He loosed the unfortunate creatures (describing the temple as “filled with all manner of abominations”), and would not suffer “any vessel of blood” to be carried through the temple.

There seem to have been more than four Gospels originally written, and apparently this was not one of the familiar four, because, though it contains much that is in them also, the order in which the matter occurs is not the same as in any of them.

The headings of the chapters (previously called “Lectures”) have been largely rewritten, quotations corrected, and a few obvious slips, in proof-reading set right. Otherwise, the text of the Gospel is reprinted almost exactly.

E. FRANCIS UDNY

July, 1923.

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IN THE NAME OF THE ALL HOLY. AMUN.

WHERE beginneth the Gospel of the perfect life of Jesu-Maria, the Christ, the offspring of David through Joseph and Mary after the flesh, and the Son of God, through divine love and wisdom, after the Spirit.



PROLOGUE.

From the ages of ages is the eternal Thought, and the Thought is the Word, and the Word is the Act, and these Three are One in the Eternal Law, and the Law is with God, and the Law, proceeds from God. All things are created by Law, and without It is not anything created that existeth. In the Word is Life and Substance, the Fire and the Light. The Love and the Wisdom are One, for the salvation of all. And the Light shineth in darkness, and the darkness concealeth it not. The Word is the one Life-giving Fire, which shining into the world, becometh the fire and light of every soul that entereth into the world. I am in the world, and the world is in Me, and the world knoweth it not. I come to my own House, and my friends receive Me not. But as many as receive and obey, to them is given the power to become the sons and daughters of God, even to them who believe in the Holy Name, who are born—not of the will of the blood and flesh, but of God. And the Word is incarnate and dwelleth among us, whose Glory we beheld, full of Grace. Behold the Goodness, and the Truth and the Beauty of God!

THE GOSPEL OF THE HOLY TWELVE.

CHAPTER I.

AN ANGEL APPEARS TO ZACHARIAS. CONCEPTION OF ELISABETH.

1 THERE was in the days of Herod the king of Judea a certain priest named Zacharias, of the course of Abia ; and his wife was of the daughters of Aaron and her name was Elisabeth.

2 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because Elisabeth was barren and they both were now well stricken in years.

3 And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of Iova. And the whole multitude of the people were praying without at the time of the offering of incense.

4 And there appeared unto him an angel of the Lord, standing over the altar of incense. And when Zacharias saw him he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

5 And thou shalt have joy and gladness, and many shall rejoice at his birth ; for he shall be great in the sight of the Lord, and shall neither eat flesh meats nor drink strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb.

6 And many of the children of Israel shall he turn to the Lord their God ; And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the

wisdom of the just; to make ready a people prepared for the Lord.

7 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man and my wife is well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee and to announce unto thee these glad tidings.

8 And behold thou shalt be dumb and not able to speak, until the day that these things shall be performed; then shall thy tongue be loosed that thou mayest believe my words, which shall be fulfilled in their season.

9 And the people waited for Zacharias and marvelled that he tarried so long in the temple. And when he came out he could not speak unto them; and they perceived that he had seen a vision in the temple, for he made signs unto them and remained speechless.

10 And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months saying, Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.

CHAPTER II.

THE ANNUNCIATION TO MARY AND TO JOSEPH. SONGS OF ELISABETH, OF MARY AND OF JOSEPH.

1 AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

2 Now Joseph was a just and rational Mind, and he was skilled in all manner of work in wood and in stone. And Mary was a tender and discerning Soul, and she wrought veils for the temple. And they were both pure before God; and of them both was Jesu-Maria who is called the Christ.

3 And the angel came in unto her and said, Hail, Mary, thou that art highly favoured, for the Motherhood of God is with thee: blessed art thou among women and blessed be the fruit of thy womb.

4 And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not,

Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb and bring forth a child, and He shall be great, and shall be called a Son of the Highest.

5 And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

6 Then said Mary unto the angel; How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon Joseph thy Spouse, and the power of the Highest shall overshadow thee, O Mary; therefore also that holy thing which shall be born of thee shall be called the Christ, the Child of God, and his Name on earth shall be called Jesu-Maria; for he shall save the people from their sins, whosoever shall repent and obey his Law.

7 Therefore ye shall eat no flesh, nor drink strong drink; for the child shall be consecrated unto God from his mother's womb, and neither flesh nor strong drink shall he take, nor shall razor touch his head.

8 And behold thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

9 And in the same day the angel Gabriel appeared unto Joseph in a dream and said unto him, Hail, Joseph, thou that art highly favoured, for the Fatherhood of God is with thee. Blessed art thou among men and blessed be the fruit of thy loins.

10 And as Joseph thought upon these words he was troubled, and the angel of the Lord said unto him, Fear not, Joseph, thou Son of David, for thou hast found favour with God, and behold thou shalt beget a child, and thou shalt call his name Jesu-Maria, for he shall save his people from their sins.

11 Now all this was done that it might be fulfilled which was written in the prophets saying, Behold a Maiden shall conceive and be with child and shall bring forth a son, and shall call his name Emmanuel, which being interpreted is, God within us.

12 Then Joseph, being raised from sleep, did as the angel had bidden him, and went in unto Mary, his espoused bride; and she conceived in her womb the holy One.

13 AND Mary arose in those days and went into the hill country with haste, into a city of Judea, and entered into the house of Zacharias and saluted Elisabeth.

14 And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the power of the Spirit, and spake with a clear voice and said, Blessed art thou among women and blessed is the fruit of thy womb.

15 Whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.

16 And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden; for behold from henceforth all generations shall call me blessed.

17 For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation.

18 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

19 He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things and the rich he hath sent empty away.

20 He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

21 And Mary abode with her about three months and returned to her own house.

22 And these are the words that Joseph spake, saying, Blessed be thou, O God of our fathers and our mothers in Israel; for in an acceptable time thou hast heard me, and in the day of salvation hast thou helped me.

23 For thou saidst, I will preserve and make thee a covenant of the people, to renew the face of the earth, and to cause the desolate places to be redeemed from the hands of the spoiler.

24 That thou mayest say to the captives, Go ye forth and be free; and to them that are in darkness, Show yourselves in the light. And they shall feed in the ways of pleasantness; and shall no more hunt nor worry the creatures which I have made to rejoice before me.

25 They shall not hunger nor thirst any more; neither shall the heat smite them nor the cold destroy them. And I will make on all any mountains a way for travellers; and my high places shall be exalted.

26 Sing ye heavens and rejoice thou earth; O ye deserts break forth into song: for Thou O God dost comfort Thy people; and console them that have suffered wrong.

CHAPTER III.

BIRTH AND NAMING OF JOHN THE BAPTIST. SONG OF ZACHARIAS.

1 Now Elisabeth's full time came that she should be delivered, and she brought forth a son, and her neighbours and her cousins heard how the Lord had showed great mercy upon her, and they rejoiced with her.

2 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by that name.

3 And they made signs to his father, how he would have him called. And he asked for a writing table and wrote saying, his name is John. And they all marvelled; for his mouth was opened immediately and his tongue loosed, and he spake and praised God.

4 And great awe came on all that dwelt round about them; and all these sayings were made known abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts saying, What manner of child shall this be! And the hand of Iova was with him.

5 And his father Zacharias was filled with the holy Spirit, and prophesied saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began.

6 That we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant.

7 The oath which he sware' to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.

8 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins.

9 Through the tender mercy of our God, whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

10 And the child grew and waxed strong in spirit, and his mission was hidden till the day of his shewing unto Israel.

CHAPTER IV.

BIRTH OF JESU-MARIA. IN A CAVE, IN THE MIDST OF THE ANIMALS. AN ANGEL TELLS THE SHEPHERDS. THE PRESENTATION IN THE TEMPLE. THE SONG OF SIMEON.

1 Now the birth of Jesu-Maria the Christ was on this wise. It came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed. And all the people of Syria went to be taxed, every one into his own city, and it was midwinter.

2 And Joseph and Mary also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem (because they were of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child.

3 And so it was that while they were there the days were accomplished that she should be delivered. And she brought forth her firstborn child in a cave, and wrapped him in swaddling clothes, and laid him in a manger, which was in the cave; because there was no room for them in the inn. And behold it was filled with many lights, bright as the Sun in his glory.

4 And there were in the same cave an ox and a horse and an ass and a sheep, and beneath the manger was a cat with her little eyes; and there were doves also, overhead, and each had its mate after its kind, the male with the female.

5 Thus it came to pass that he was born in the midst of the animals, which, through the redemption of man

from ignorance and selfishness, he came to redeem from their sufferings, by the manifestation of the sons and the daughters of God.

6 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And when they came, lo the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

7 And the angel said unto them, Fear not : for, behold I bring you good tidings of great joy, which shall be to all people ; for unto you is born this day in the city of David a Saviour which is Christ, the Holy One of God. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

8 And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace to men of goodwill.

9 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which our God hath made known unto us.

10 And they came with haste, and found Mary and Joseph in the cave, and the Babe lying in a manger. And when they had seen these things, they made known abroad the saying which was told them concerning the child.

11 And all they that heard it wondered at those things told them by the shepherds ; but Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.

12 AND when eight days were accomplished, for the circumcising of the child, his name was called Jesus-Maria, as was spoken by the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought the child to Jerusalem, to present him unto God (as it is written in the law of Moses, every male that openeth the womb shall be called holy to the Lord).

13 And behold there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel ; and the Holy Spirit was upon him. And it was revealed unto

him that he should not see death, before he had seen the Christ of God.

14 And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, he perceived the child as it were a pillar of light. Then took he him up in his arms and blessed God and said:

15 Now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, to be a light to lighten the Gentiles, and to be the glory of thy people Israel.

16 And his parents marvelled at those things which were spoken of him.

17 And Simeon blessed them and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel. and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

18 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser, of a great age, who departed not from the temple but served God with fasting and prayer night and day.

19 And she, coming in that instant, gave thanks likewise unto God, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law, they returned into Galilee to their own city Nazareth.

CHAPTER V.

THE COMING OF THE WISE MEN, WHO HAD TASTED NEITHER FLESH NOR STRONG DRINK. DISAPPEARANCE OF THE STAR WHEN THEY FORGOT THEIR WEARY BEASTS. FLIGHT INTO EGYPT. ZACHARIAS IS MURDERED. RETURN TO THE LAND OF ISRAEL.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold there came wise men from the east to Jerusalem, who had purified themselves and tasted not of flesh nor of strong drink, that they might find the Christ whom they sought. And they said, Where is he that is born, King of the Jews? for we in the East have seen his star, and are come to worship him.

2 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when

he had gathered all the chief priests and scribes of the people together, he demanded of them where the Christ should be born.

3 And they said unto him, In Bethlehem of Judæa ; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda ; for out of thee shall come a Governor, that shall rule my people Israel.

4 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, Go and search diligently for the young child ; and when ye have found him bring me word again, that I may come and worship him also.

5 When they had heard the king they departed ; and to the star which the wise men saw, and the angel of the star went before them, till it came and stood over the place where the young child was ; and the star had the appearance of six rays.

6 And as they went on their way with their camels and asses laden with gifts, and were intent on the heavens seeking the child by the star, they forgot for a little their weary beasts who had borne the burden and heat of the day, and were thirsty and fainting ; and the star was hidden from their sight.

7 In vain they stood and gazed, and looked one upon another in their trouble. Then they bethought them of their camels and asses, and hastened to undo their burdens that they might have rest.

8 Now there was near Bethlehem a well by the way ; and as they stooped down to draw water for their beasts, lo the Star which they had lost appeared to them, being reflected in the stillness of the water.

9 And when they saw it they rejoiced with exceeding great joy.

10 And they praised God who had shewn his mercy unto them, even as they shewed mercy unto their thirsty beasts.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And they kindled a fire according to their custom, and worshipped God in the flame.

13 And when they were departed, behold the angel of God appeared to Joseph in a dream saying, Arise and take the young child and his mother, and flee into Egypt; and there remain until I bring thee word, for Herod will seek to destroy him.

14 AND when he arose he took the young child and his mother by night and departed into Egypt, and was there for about seven years, until the death of Herod; that it might be fulfilled which was spoken of God by the prophet saying, Out of Egypt have I called my son.

15 Elisabeth too, when she heard it, took her infant son and went up into a mountain and hid him. And Herod sent his officers to Zacharias in the temple and said to him, Where is thy child? And he answered, I am a minister of God and am continually in the temple. I know not where he is.

16 And he sent again, saying, Tell me truly where is thy son, Dost thou not know thy life is in my hand? And Zacharias answered, The Lord is witness if thou shed my blood; my spirit will God receive, for thou sheddest the blood of the innocent.

17 And they slew Zacharias in the temple, between the holy place and the altar; and the people knew it, for a voice was heard, Zacharias is slain, and his blood shall not be washed out until the avenger shall come. And after a time the priests cast lots, and the lot fell upon Simeon, and he filled his place.

18 Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

19 Then was fulfilled that which was spoken by Jeremy the prophet saying, In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

20 BUT when Herod was dead, behold an angel of God appeared in a dream to Joseph in Egypt saying, Arise, and take the young child and his mother, and return into the land of Israel; for they are dead which sought the young child's life.

21 And he arose and took the young child and his mother and came into the land of Israel. And they came and dwelt in a city called Nazareth; and he was called the Nazarene.

CHAPTER VI.

THE CHILD JESUS IN THE TEMPLE. HE LIBERATES SNARED BIRDS: MARRIES: GOES AGAIN INTO EGYPT: STUDIES: VISITS INDIA AND OTHER LANDS. HE PROTECTS A LION.

1 Now Joseph and Mary, his parents, went up to Jerusalem every year at the Feast of the Passover, and observed the feast after the manner of their brethren, who abstained from bloodshed and the eating of flesh, and from strong drink. And when he was twelve years old, he went to Jerusalem with them after the custom of the feast.

2 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and his parents knew not of it. But they, supposing him to have been in the company, went a day's journey, and sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem seeking him.

3 And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.

4 And when they saw him they were amazed; and his mother said to him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them, but his mother kept all these sayings in her heart.

5 And a certain prophet seeing him said unto him, Behold the love and the wisdom of God are one in thee; therefore in the age to come thou shalt be called Jesus-Maria, for by the Christ shall God save mankind, which now is verily as the bitterness of the sea, but shall yet be turned into sweetness; but to this generation the Bride shall not be manifest, nor yet in the age to come.

6 And he went down with them, and came to Nazareth and was subject unto them. And he made wheels and yokes and tables also with great skill. And Jesus increased in stature, and in favour with God and man.

7 AND on a certain day the child Jesus came to a place where a snare was set for birds, and there were

some boys there. And Jesus said to them, Who hath set this snare for the innocent creatures of God? Behold in a snare will they in like manner be caught. And he beheld twelve sparrows as it were dead.

8 And he moved his hands over them and said to them, Go, fly away, and while ye live remember me. And they arose and flew away, making a noise. And the Jews seeing this were astonished and told it unto the priests.

9 And other wonders did the child, and flowers were seen to spring up beneath his feet, where there had been naught but barren ground before. And his companions stood in awe of him.

10 AND in the eighteenth year of his age Jesus was espoused unto Miriam, a virgin of the tribe of Juda, with whom he lived seven years; and she died, for God took her, that he might go on to the higher things which he had to do and to suffer for the sons and daughters of men.

11 And Jesus, after he had finished his study of the law, went down again into Egypt, that he might learn of the wisdom of the Egyptians even as Moses did. And going into the desert he meditated and fasted and prayed, and obtained the power of the Holy Name, by which he wrought many miracles.

12 And for seven years he conversed with God face to face, and learned the language of birds and of beasts, and the healing powers of trees and of herbs and of flowers, and the secrets of precious stones, and he learned the motions of the sun and the moon and the stars, and the powers of the letters, and the mysteries of the Square and the Circle, and the Transmutation of things, and of forms and of numbers and of signs. From thence he returned to Nazareth to visit his parents, and he taught there and in Jerusalem as an accepted Rabbi, even in the temple, none hindering him.

13 AND after a time he went into Assyria and India, and into Persia and into the land of the Chaldeans. And he visited their temples and conversed with their priests and their wise men for many years, doing many wonderful works, healing the sick as he passed through their countries.

14 And the beast of the field had respect unto him, and the birds of the air were in no fear of him, for he made them not afraid; yea even the wild beasts of the desert perceived the power of God in him and did him service, bearing him from place to place.

15 For the spirit of divine humanity, filling him, filled all things around him, and made all things subject unto him; and thus shall yet be fulfilled the words of the prophets, The lion shall lie down with the calf, the leopard with the kid, the wolf with the lamb, the bear with the ass, and the owl with the dove; and a child shall lead them.

16 And none shall hurt or destroy in my holy mountain, for the earth shall be full of the knowledge of the Holy One, even as the waters cover the bed of the sea. And in that day I will make again a covenant with the beasts of the earth and the fowls of the air and the fishes of the sea and with all created things. And I will break the bow and the sword; and all the instruments of warfare will I banish from the earth; and I will make them to lie down in safety, and to live without fear.

17 And I will betroth thee unto me for ever in righteousness, in peace, and in loving kindness, and thou shalt know thy God, and the earth shalt bring forth the corn and the wine and the oil, and I will say unto them which were not my people, Thou art my people; and they shall say unto me, Thou art our God.

18 And on a certain day, as he was passing by a mountain side nigh unto the desert, there met him a lion, and many men were pursuing him with stones and javelins to slay him

19 But Jesus rebuked them saying, Why hunt ye these creatures of God, which are more noble than you? By the cruelties of many generations, those were made the enemies of man which should have been his friends.

20 If the power of God is shown in them, so also are shown his long suffering and compassion. Cease ye to persecute this creature, who desireth not to harm you; see ye not how he fleeth from you, and is terrified by your violence?

21 And the lion came and lay at the feet of Jesus, and showed love to him; and the people were astonished and said, Lo this man loveth all creatures, and hath power to command even these beasts from the desert, and they obey him.

CHAPTER XVII.

JOHN THE BAPTIST PREACHES REPENTANCE: FORBIDS FLESH-EATING AND DEEDS OF CRUELTY: ENJOINS MERCY TO MAN AND BEAST.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee (Caiaphas being the high priest, and Annas chief of the Sanhedrim) the word of God came unto John the son of Zacharias in the wilderness.

2 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the prophets, Behold, I send my messenger before thy face to prepare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Holy One, make straight the paths of the Anointed;

3 Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

4 And the same John had his raiment of camel's hair, and a girdle of the same about his loins; and his meat was the fruit of the locust tree and wild honey. Then went out to him Jerusalem and all Judæa and all the region round about Jordan and were baptized of him in the Jordan, confessing their sins.

5 And he said to the multitude that came forth to be baptized of him, O generation of disobedient ones, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father;

6 For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire.

7 And the wealthier people asked him saying, What shall we do then? He answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food let him do likewise.

8 Then came also certain taxgatherers to be baptised and said unto him, Master, what shall we do? And he

said unto them, Exact no more than that which is appointed you, and be merciful after your ability.

9 And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with sufficient wages.

10 And to all he spake saying, Keep yourselves from blood and things strangled, and from dead bodies of birds and beasts, and from all deeds of cruelty, and from all that is gotten of wrong. Think ye that the blood of beasts and of birds will wash away sin? I tell you nay; speak the truth, be just, be merciful to one another, and to all creatures that live; and walk humbly with your God.

11 And as the people were in expectation, and all men moved in their hearts of John, whether he were the Christ or not, John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose.

12 He shall baptize you with water and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

CHAPTER VIII.

THE BAPTISM OF JESUS. TESTIMONY OF JOHN THE BAPTIST.

1 AND it was in the midst of the summer, the tenth month. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.

2 And Jesus, when he was baptized, went up straightway out of the water; and lo the heavens were opened unto him, and a bright cloud stood over him, and from behind the cloud Twelve Rays of light, and thence in the form of a Dove, the Spirit of God descending and lighting upon him. And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased; this day have I begotten him.

3 And John bare witness of him saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me. And of his fulness have all we received, and grace for grace. For the law was in part given by Moses, but grace and truth cometh in fulness by Jesus Christ. No man hath seen God at any time. The only begotten, which cometh from the bosom of the Eternal, in the same is God, revealed.

4 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he denied not, but confessed, I am not the Christ.

5 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet of whom Moses spake? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? And he said, I am the voice of one crying in the wilderness. Make straight the way of the Holy One, as said the prophet Esaias.

6 And they which were sent were of the Pharisees, and they asked him and said unto him, Why baptizest thou then if thou be not that Christ, nor Elias, neither that prophet of whom Moses spake?

7 John answered them saying, I baptize with water, but there standeth one among you, whom ye know not. He shall baptize with water and with fire. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

8 These things were done in Bethabara, beyond Jordan, where John was baptizing. And Jesus began at this time to be thirty years of age, being after the flesh indeed the son of Joseph and Mary, but after the spirit, the Christ, the Son of God, the Father and Mother Eternal, as was declared by the Spirit of holiness with power.

9 AND Joseph was the son of Jacob and Elisheba, and Mary was the daughter of Eli (called Joachim) and Anna, who were the children of David and Bathsheba. of Judah and Shela, of Jacob and Leah, of Isaac and Rebecca, of Abraham and Sarah, of Seth and Maat, of Adam and Eve, who were the children of God.

CHAPTER IX.

FASTING OF JESUS. HE UNDERGOES FOUR TEMPTATIONS.

1 THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And the wild beasts of the desert were around him and became subject unto him. And when he had fasted forty days and forty nights he was afterwards an hungred.

2 And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread, for it is written, I will feed thee with the finest of wheat, and with honey out of the rock will I satisfy thee.

3 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4 Then the devil put before him a woman of exceeding beauty and comeliness, and of subtle wit and a ready understanding withal; and he said unto him, Take her as thou wilt, for her desire is unto thee, and thou shalt have love and happiness and comfort all thy life, and see thy children's children; yea is it not written. It is not good for man that he should be alone?

5 And Jesu-Maria said, Get thee behind me, for it is written, Be not led away by the beauty of woman, yea, all flesh is as grass and the flower of the field; the grass withereth and the flower fadeth away, but the Word of the Eternal endureth for ever. My work is to teach and to heal the children of men, and he that is born of God keepeth his seed within him.

6 And the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 And Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Then the devil took him up into an exceeding high mountain in the midst of a great plain (and, round about, twelve cities and their peoples), and from thence he showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it: for it is written, Thou shalt have dominion from

sea to sea, so shalt thou judge thy people with righteousness and thy poor with mercy, and make a full end of oppression. If thou therefore wilt worship me, all shall be thine.

9 And Jesus Maria answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship thy God, and him only shalt thou serve. Without the power of God, the end of evil cannot come.

10 Then the devil, having ended all the temptations, leaveth him and departeth for a season. And behold angels of God came and ministered unto him.

CHAPTER X.

HIS PARENTS MAKE A FEAST UNTO JESUS. MARY
MAGDALENE AND OTHERS BECOME DISCIPLES.

1 AND when he had returned from the wilderness, the same day, his parents made him a feast, and they gave unto him the gifts which the wise men had presented to him in his infancy. And Mary said, These things have we kept for thee even to this day, and she gave unto him the gold and the frankincense and the myrrh. And he took of the frankincense, but of the gold he gave unto his parents for the poor, and of the myrrh he gave unto Mary who is called Magdalene.

2 Now this Mary was of the city of Magdala in Galilee, and she was a great sinner and had seduced many by her beauty and comeliness. And the same came unto Jesus by night and confessed her sins, and he put forth his hand and healed her, and cast out of her seven demons; and he said unto her, Go in peace, thy sins are forgiven thee. And she arose and left all and followed him, and ministered unto him of her substance during the days of his ministry in Israel.

3 THE next day John saw Jesus coming unto him and said, Behold the Lamb of God, which by righteousness taketh away the sin of the world. This is he of whom I said, He was before me and I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water.

4 And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on

him, the same is he which baptizeth with water and with fire, even the Spirit. And I saw and bare record that this was the Son of God.

5 THE day after, John stood by the Jordan, and two of his disciples. And looking upon Jesus as he walked, he said, Behold the Christ, the Lamb of God! And the two disciples heard him speak and they followed Jesus.

6 Then Jesus turned and saw them following and saith unto them, What seek ye? They said unto him, Rabbi (which is being interpreted Master) where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

7 One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, We have found the Messias, which is being interpreted the Christ. And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon Bar Jona: thou shalt be called Kephas (which is by interpretation a rock).

8 THE day following, Jesus goeth forth into Galilee and findeth Philip and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael who is called Bar Tholmai, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph and Mary. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see.

9 Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Yea under the fig tree did I find thee.

10 Jesus answered and said unto him, Nathanael Bar Tholmai, because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily verily I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man.

CHAPTER XI.

THE ANOINTING BY MARY MAGDALENE.

1 AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to eat.

2 And behold a certain woman of Magdala, who was reputed to be a sinner, was in the city, and when she knew that Jesus sat at meat in the Pharisee's house, she brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with ointment.

3 Now when the Pharisee which had bidden him saw it, he thought within himself saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

4 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

5 There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most.

6 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

7 And he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.

8 Wherefore I say unto thee, Her sins which are many are forgiven, for she loved much, not only man but also the beasts and the birds of the air, yea even the fishes of the sea; but to whom little is forgiven, the same loveth little.

9 And he said unto her, Thy sins are forgiven; and they who sat at the table began to say within themselves, who is this that forgiveth sins also?

10 Though he had said not, I forgive thee, but Thy sins are forgiven thee, for he discerned true faith and penitence in her heart; and he needed not that any should testify of man, for he knew what was in man.

CHAPTER XII.

THE MARRIAGE IN CANA. HEALING OF THE NOBLEMAN'S SON.

1 AND the next day there was a marriage in Cana of Galilee, and the mother of Jesus was there: and both Jesus and Mary Magdalene were there, and his disciples came to the marriage.

2 AND when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what is that to thee and to me? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

3 AND there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. And Jesus saith unto them, Fill the waterpots with water; and they filled them up to the brim. And he said unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

4 WHEN the ruler of the feast had tasted the water that was made wine, and knew not whence it was, the governor of the feast called the bridegroom and said unto him, Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse; but thou hast kept the good wine until now.

5 THIS beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory, and many disciples believed on him.

6 AFTER this he went down to Capernaum, he and his mother with Mary Magdalene and his brethren and his disciples; and they continued there for many days.

7 AND there arose a question between some of John's disciples and the Jews about purifying. And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all do come to him.

8 JOHN answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves

bear me witness that I said, I am not the Christ, but I am sent before him.

9 He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase but I must decrease. He that is of the earth is earthly and speaketh of the earth: he that cometh from heaven is above all.

10 AND certain of the Pharisees came and questioned Jesus and said unto him, How sayest thou that God will condemn the world? And Jesus answered saying, God so loveth the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

11 They who believe on him are not condemned; but they that believe not are condemned already, because they have not believed in the name of the only begotten of God. And this is the condemnation, that the light is come into the world and men love darkness rather than light, because their deeds are evil.

12 For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth righteousness cometh to the light, that his deeds may be made manifest, that they are wrought in God.

13 AND there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come into Galilee, he went unto him and besought him that he would come down and heal his son; for he was at the point of death.

14 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die.

15 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him and told him saying, Thy son liveth.

16 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth; and himself believed and his whole house.

CHAPTER XIII.

JESUS SPEAKS IN A SYNAGOGUE. A BLIND MAN'S WANT OF FAITH. THE PEOPLE TRY TO KILL JESUS.

1 AND Jesus came to Nazareth, where he had been brought up: and as his custom was he went into the synagogue on the sabbath day and stood up for to read. And there was delivered unto him the roll of the prophet Esaias.

2 And when he had opened the roll he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord.

3 And he closed the roll and gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began saying unto them, This day is this scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words which proceeded out of his mouth; and they said, Is not this Joseph's son?

4 And some brought unto him a blind man to test his power, and said, Rabbi, here is a son of Abram blind from birth. Heal him as thou hast healed Gentiles in Egypt. And he, looking upon him, perceived his unbelief and the unbelief of those that brought him, and their desire to ensnare him. And he could do no mighty work in that place because of their unbelief.

5 And they said unto him, Whatsoever we have heard done in Egypt, do also here in thine own country. And he said, Verily I say unto you, No prophet is accepted in his own home or in his own country, neither doth a physician work cures upon them that know him.

6 And I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow.

7 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian.

8 And all they in the synagogue, when they heard these things, were filled with wrath. And rose up, and

thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way and escaped them.

CHAPTER XIV.

A MAN WHO TRAINED DOGS TO HUNT IS REBUKED, AND BECOMES A DISCIPLE. A RICH MAN WHO GAVE NOUGHT TO HIS POORER BRETHREN, IS ALSO REBUKED.

1 Now Herod the tetrarch, being reprov'd by John the Baptist for Herodias his brother Philip's wife, and for all the evils which he had done, added yet this above all, that he shut up John in prison.

2 And Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand. And as he was walking by the sea of Galilee he saw Simon called Peter and Andrew his brother casting a net in the sea, for they were fishers. And he saith unto them, Follow me and I will make you fishers of men. And they straightway forsook their nets and followed him.

3 And going on from thence he saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left their nets and the ship and their father and followed him.

4 And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. And the fame of his miracles went throughout all Syria, and they brought unto him many sick people that were taken with divers diseases and torments and those which were lunatick and those that had the palsy, and he healed them.

5 And there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan.

6 AND as Jesus was going with some of his disciples, he met with a certain man who trained dogs to hunt other creatures. And he said to the man, Why doest thou thus? and the man said, By this I live, and what profit is there to any in these creatures? These creatures are weak but the dogs are strong. And Jesus said, Thou lackest wisdom and love. I... every creature which God hath made hath its end and purpose, and who can say what good is there in it? or what profit to thyself or mankind?

7 And for thy living, behold the fields yielding their increase, and the fruit-bearing trees and the herbs; what needest thou more than these, which honest work of thy hands will not give thee? Woe to the strong who misuse their strength, woe to the crafty who hurt the creatures of God, woe to the hunters for they shall be hunted.

8 And the man marvelled, and left off training the dogs to hunt, and taught them to save life rather than destroy. And he learned of the doctrines of Jesus and became his disciple.

9 AND behold there came to him two rich men, and one said, Good Master. But he said, Call me not good, for One alone is the All Good, and that is God.

10 And the other said to him, Master, what good thing shall I do and live? Jesus said, Perform the Law and the prophets. He answered, I have performed them. Jesus answered, Go, sell all thou hast and divide with the poor, and follow me. But this saying pleased him not.

11 And the Lord said unto him, How sayest thou that thou hast performed the Law and the prophets? Behold many of thy brethren are clad with filthy rags, dying from hunger, and thy house is full of much goods, and there goeth from it nought unto them.

12 And he said unto Simon, It is hard for the rich to enter the kingdom of heaven, for the rich care for themselves and despise them that have not.

CHAPTER XV.

HEALING OF A LEPER, OF A PARALYTIC, AND OF A MAN DEAF FROM BIRTH—WHO THEN THOUGHT HE COULD HEAR ALL SOUNDS.

1 AND it came to pass when he was in a certain city, behold a man full of leprosy who, seeing Jesus, fell toward the earth and besought him saying, Lord, if thou wilt thou canst make me clean. And he put forth his hand and touched him saying, Blessed be thou who believest, I will, be thou clean. And immediately the leprosy departed from him.

2 And he charged him saying, Tell no man, but go and shew thyself to the priest and offer for thy cleansing according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him, and great multitudes came together to hear and to be healed by him of their infirmities. And he withdrew himself into the wilderness and prayed.

3 AND it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, to see them which were come out of every town, from Galilee and Judæa and Jerusalem; and the power of God was present to heal them.

4 AND behold they brought in a bed a man who was taken with a palsy, and they sought means to bring him in and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

5 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Can even God forgive sins, if man repent not? Who said, I forgive thee thy sins? Said I not rather, Thy sins are forgiven thee?

6 Whether is easier to say, Thy sins be forgiven thee, or, Rise up and walk? But that ye may know that the Son of man hath power upon earth to discern and declare the forgiveness of sins (he said unto the sick of the palsy) I say unto thee, arise and take up thy couch and go to thine house.

7 And immediately he arose before them and took up that whereon he lay and departed to his own house glorifying God. And they were all amazed, and they glorified God and were filled with the spirit of reverence, saying, We have seen strange things to-day.

8 AND as Jesus was going into a certain village there met him a man who was deaf from his birth. And he believed not in the sound of the rushing wind or the thunder or the cries of the beasts or the birds which complained of their hunger or their hurt; nor that others heard them.

9 And Jesus breathed into his ears and they were opened and he heard. And he rejoiced with exceeding joy in the sounds he had before denied, and said, Now I hear all things.

10 But Jesus said unto him, How sayest thou, I hear all things? Canst thou hear the sighing of the prisoner, or the language of the birds or the beasts when they commune with each other, or the voices of angels and spirits? Think how much thou canst not hear, and be humble in thy lack of knowledge.

CHAPTER XVI.

NEW WINE MUST BE PUT INTO NEW BOTTLES, BUT WHEN THE NEW SHOULD WAX OLD, THE SOULS WHO NOW REJECTED, WOULD IN LATER LIVES DESIRE IT.

1 AND after these things he went forth and saw a tax gatherer named Levi sitting at the receipt of custom, and said unto him, Follow me. And he left all, rose up and followed him.

2 And Levi made him a great feast in his own house, and there was a great company of tax-gatherers and of others that sat down with them. But the Scribes and Pharisees murmured against his disciples saying, Why do ye eat and drink with publicans and sinners ?

3 And Jesus answering said unto them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

4 And they said unto him, Why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees, but thine do eat and drink ?

5 And he said unto them, Whereunto shall I liken the men of this generation, and to what are they like ? They are like unto children sitting in the market place and calling one to another and saying, We have piped unto you and ye have not danced, we have mourned to you and ye have not lamented.

6 For John the Baptist came neither eating nor drinking, and ye say, He hath a devil. The Son of man cometh eating and drinking the fruits of the earth and the milk of the flock and the fruit of the vine, and ye say, Behold a glutton and wine bibber, a friend of publicans and sinners.

7 Can ye make the children of the bridechamber fast, while the bridegroom is with them ? But the days will come when the bridegroom shall be taken from them, and then shall they fast in those days.

8 AND he spake also this parable unto them saying, No man putteth a piece of new cloth upon an old garment, for then the new agreeth not with the old, and the garment is made worse.

9 And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles will perish. But new wine must be put into new bottles, and both are preserved.

10 None also, having drunk old wine, straightway desireth new, for he saith, The old is better. But the time cometh when the new shall wax old, and then the new will be desired by them. For as one changeth old

garments for new ones, so do they also change the body of death for the body of life, and that which is past for that which is coming. ———

CHAPTER XVII.

A FOURFOLD TWELVE ARE SENT FORTH, AND FORBIDDEN TO EAT WHAT IS GOTTEN BY TAKING LIFE. THEY WHO TAKE NOT UP THEIR CROSS ARE NOT WORTHY OF HIM.

1 AND Jesus went up into a mountain to pray; and when he had called unto him his twelve disciples he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these, who stood for the twelve tribes of Israel:

2 Peter called Cephas for the tribe of Reuben; James for the tribe of Naphtali; Thomas called Dydimus for the tribe of Zabulon; Matthew called Levi for the tribe of Gad; John for the tribe of Ephraim; Simon for the tribe of Issachar.

3 Andrew for the tribe of Joseph; Nathaniel for the tribe of Simeon; Thaddeus for the tribe of Zabulon; Jacob for the tribe of Benjamin; Jude for the tribe of Dan; Philip for the tribe of Asher. And Judus Iscariot a Levite, who betrayed him, was among them but he was not of them. And Matthias and Barsabbas were also present with them.

4 Then he called in like manner twelve others to be Prophets, men of light, to be with the Apostles and show unto them the hidden things of God. And their names were Hermes Aristobulus Selenius Nereus Apollos and Barsabbas; Andronicus Lucius Apelles Zachæus Urbanus and Clementos. And then he called twelve who should be Evangelists and twelve who should be Pastors. A fourfold twelve did he call, that he might send them forth to the twelve tribes of Israel, unto each four.

5 And they stood around the Master, clad in white linen raiment, called to be a holy priesthood unto God, for the service of the twelve tribes whereunto they should be sent.

6 These fourfold twelve Jesus sent forth and charged them saying, I will that ye be my twelve apostles, with your companions, for a testimony unto Israel. Go ye into the cities of Israel and to the lost sheep of Israel. And as ye go preach saying, The kingdom of heaven is at hand. As I have baptized you in water, so baptize ye them who believe.

7 Anoint and heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely

give. Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his food; and eat that which is set before you, but of that which is gotten by taking life touch not, for it is not lawful to you.

8 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into an house salute it. And if the house be worthy your peace will come upon it, but if it be not worthy your peace will return to you.

9 Be ye wise as serpents and harmless as doves. Be ye innocent and undefiled. The Son of man is not come to destroy but to save; neither to take life, but to give life to body and soul.

10 And fear not them which kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna.

11 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without permission of the All Holy. Yea the very hairs of your head are all numbered. Fear ye not therefore; if God careth for the sparrow shall he not care for you?

12 It is enough for the disciple that he be as his master, and the servants as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered that shall not be revealed, nor hid that shall not be known.

13 What I tell you in darkness that speak ye in light when the time cometh; and what ye hear in the ear that preach ye upon the housetops. Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

14 Verily I am come to send peace upon earth, but when I speak, behold a sword followeth. I am come to unite, but behold a man shall be at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and a man's foes shall be they of his own household; for the unjust cannot mate with them that are just.

15 They who take not up their cross and follow after me are not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.

CHAPTER XVIII.

A FURTHER TWO AND SEVENTY ARE SENT FORTH, AS WE DO UNTO OTHERS, SO WILL IT BE DONE UNTO US. .

1 AFTER these things the Lord appointed two and seventy also, and sent them two and two before his face into every city and place of the tribes whither he himself would come.

2 Therefore said he unto them, The harvest truly is great but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into the harvest.

3 Go your ways, behold I send you forth as ~~lions~~ among wolves. Carry neither purse nor scrip nor shoes, and salute no man by the way.

4 And into whatsoever house ye enter first say, Peace be to this house. And if the spirit of peace be there your peace will rest upon it, if not it will turn to you again.

5 And into whatsoever city ye enter and they receive you, eat such things as are set before you without taking of life. And heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you.

6 And in the same house remain, eating and drinking such things as they give without shedding of blood, for the labourer is worthy of his hire. Go not from house to house.

7 But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city which cleaveth on us we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

8 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for them in the judgment than for you.

9 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hades. .

10 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me; but let every one be persuaded in his own mind.

11 AND again Jesus said unto them, Be merciful, so shall ye obtain mercy. Forgive others, so shall ye be forgiven. With what measure ye mete with the same shall it be meted to you again.

12 As ye do unto others so shall it be done to you. As ye give so shall it be given unto you. As ye judge others so shall ye be judged. As ye serve others so shall ye be served.

13 For God is just, and rewardeth every man according to his works. That which he soweth, that shall he also reap.

CHAPTER XIX.

OF PRAYING IN SECRET. GOD THE LIFE AND SUBSTANCE OF ALL THINGS. OF FORGIVENESS. OF TENDERNESS TO EVERY CREATURE, AND NOT TO MAN ALONE. A WITHERED HAND IS HEALED.

1 As Jesus was praying in a certain place on a mountain, some of his disciples came unto him, and one of them said, Lord teach us how to pray. And Jesus said unto them, When thou prayest enter into thy secret chamber, and when thou hast closed the door, pray to Abba Amma Who is above and within thee, and thy Father-Mother, Who seeth in secret, shall answer thee openly.

2 And wheresoever seven are gathered together in My name there am I in the midst of them; yea, if only there be three or two; and when there is but one who prayeth in secret, I am with that one.

3 Raise the Stone and there thou shalt find me. Cleave the wood and there am I. For in the fire and in the water, even as in every living form, God is manifest as its life and its substance.

4 AND the Lord said, If thy brother hath sinned in word seven times a day, and seven times a day hath made amendment, receive him. Simon said to him, Seven times a day?

5 The Lord answered and said to him, I tell thee also unto seventy times seven; for even in the Prophets, after they had been anointed by the Holy Spirit, has utterance of sin been found.

6 Be ye therefore considerate, be tender, be pitiful, be kind; not to your own kind alone, but to every creature which is within your care; for ye are to them as gods, to whom they look in their need. Be ye slow to anger; for many have sinned in anger, which repented of it when their anger was past.

7 AND there was a man whose hand was withered, and he came to Jesus and said, Lord, I was a mason

seeking sustenance by my hands; I beseech thee restore to me my health, that I may not beg for food with shame. And Jesus healed him saying, There is a house made without hands; seek that thou mayest dwell therein.

CHAPTER XX.

THE TWO AND SEVENTY RETURN. BLESSED ARE THEY WHO RECEIVE THE MYSTERIES, AND SEEK THE GOOD OF ALL THAT LIVES.

1 AND after a season the two and seventy returned again with joy, saying, Lord, even the demons are subject unto us through thy name.

2 And he said unto them, I beheld Satan as lightning fall from heaven.

3 Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.

4 In that hour Jesus rejoiced in spirit and said, I thank thee, Holy Parent of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so. All Holy, for so it seemed good in thy sight.

5 All things are delivered to me of the All Parent; and no man knoweth the Son who is the Daughter, but the All Parent; nor who the All Parent is, but the Son even the Daughter, and they to whom the Son and the Daughter shall reveal it.

6 And he turned him unto his disciples and said privately, Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

7 Blessed are ye of the inner circle, who hear my word and to whom the mysteries are revealed; who give to no innocent creature the pain of prison or of death, but seek the good of all; for to such is everlasting life.

8 Blessed are ye who abstain from all things gotten by bloodshed and death, and fulfil all righteousness: blessed are ye, for ye shall attain to beatitude.

CHAPTER XXI.

JESUS PROTECTS AND HEALS A CRUELLY-TREATED HORSE. HE CAME TO END THE BLOOD SACRIFICES AND FEASTS OF BLOOD. HE BLESSES SOME INFANTS.

1 AND it came to pass that the Lord departed from the city and went over the mountains with his disciples. And they came to a mountain whose ways were steep, and there they found a man with a beast of burden.

2 And the horse had fallen down, for it was overladen ; and he struck it till the blood flowed. And Jesus went to him and said, Son of cruelty, why strikest thou thy beast? Seest thou not that it is too weak for its burden, and knowest thou not that it suffereth?

3 But the man answered and said, What hast thou to do therewith? I may strike it as much as it pleaseth me, for it is mine own, and I bought it with a goodly sum of money. Ask those who are with thee, for they are of mine acquaintance and know thereof.

4 And some of the disciples answered and said, Yea, Lord, it is as he saith, We saw when he bought it. And the Lord spake again, See ye not then how it bleedeth, and hear ye not also how it waileth and lamenteth? But they answered and said, Nay, Lord, we hear not that it waileth and lamenteth.

5 And the Lord was sorrowful and said, Woe unto you because of the dulness of your hearts. Ye hear not how it lamenteth and crieth unto the heavenly Creator for mercy ; but thrice woe unto him against whom it crieth and waileth in its pain.

6 And he went forward and touched it, and the horse stood up and its wounds were healed. But to the man he said, Go now thy way and strike it henceforth no more, if thou also desirest to find mercy.

7 AND seeing the people come unto him, Jesus said unto his disciples, Because of the sick I am sick ; because of the hungry I am hungry ; because of the thirsty I am athirst.

8 He also said, I am come to end the sacrifices and feasts of blood ; and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you ; even as it came to your fathers in the wilderness, who lusted for flesh, and did eat to their content, and were filled with rottenness, and the plague consumed them.

9 And I say unto you, Though ye be gathered together in my bosom, if ye keep not my commandments I will

cast you forth. For if ye keep not the lesser mysteries, who shall give you the greater?

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the mammon of unrighteousness, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

12 No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things, and they derided him.

13 And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

14 The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fail.

15 Then there came some women to him and brought their infants (to whom they yet gave suck at their breasts) that he should bless them; and some said, Why trouble ye the master?

16 But Jesus rebuked them and said, Of such have come forth those who shall yet confess me before men. And he took the infants up in his arms and blessed them.

CHAPTER XXII.

A WOMAN WITH AN ISSUE OF BLOOD IS HEALED. JAIRUS' DAUGHTER IS RECALLED TO THE BODY.

1 AND behold there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet, and besought him greatly saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her that she may be healed; and she shall live. And Jesus went with him and much people followed him and thronged him.

2 AND a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse,

3 When she had heard of Jesus, came in the press behind and touched his garment; for she said, If I may touch but his garment I shall be whole. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague.

4 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, Who touched my vesture? And his disciples said unto him, Thou seest the multitude thronging thee, and savest thou, Who touched me?

5 And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

6 WHILE he yet spake there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

7 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid; only believe. And he suffered no man to follow him, save Peter and James and John the brother of James.

8 And he cometh to the house of the ruler of the synagogue, and seeth the tumult and the minstrels, and them that lamented and wailed greatly.

9 And when he was come in he said, Why make ye this ado and weep? the damsel is not dead but sleepeth. And they laughed him to scorn, for they thought she was dead, and believed him not. But when he had put

them all out, he took two of his disciples with him, and entered in where the damsel was lying.

10 And he took the damsel by the hand and said unto her, Talitha cumi; which is being interpreted, Damsel, I say unto thee arise.

11 And straightway the damsel arose and walked. And she was of the age of twelve years. And they were astonished with a great astonishment.

12 And he straitly charged them that no man should know it, and commanded that something should be given her to eat.

CHAPTER XXIII.

THE WOMAN OF SAMARIA.

1 THEN cometh Jesus to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

2 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat alone on the edge of the well; and it was about the sixth hour.

3 And there cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy food.)

4 Then saith the woman of Samaria unto him, How is it that thou being a Jew askest drink of me who am a woman of Samaria? (for the Jews have no dealings with the Samaritans).

5 Jesus answered and said unto her, If thou hadst known the gift of God and who it is that saith to thee, Give me to drink, thou wouldest have asked of God, who would have given thee living water.

6 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his camels and oxen and sheep?

7 Jesus answered and said unto her, Whosoever drinketh of this water will thirst again, but whosoever drinketh of the water that I shall give him will never thirst; but the water that I shall give him will be in him a well of water, springing up into everlasting life.

8 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband and come hither. The woman answered and said, I have no husband.

9 Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands and he whom thou now hast is not thy husband: in that saidst thou truly.

10 The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.

11 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of Israel.

12 But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit and they that worship him must worship him in spirit and in truth.

13 The woman saith unto him, I know that Messiah cometh, who is called the Christ: when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

14 And upon this came his disciples and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?

15 The woman then left her waterpot and went her way into the city and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?

16 Then they went out of the city and came unto him, and many of the Samaritans believed on him, and they besought him that he would tarry with them; and he abode there two days.

CHAPTER XXIV.

JESUS PROTECTS A CAT. HE HEALS AND PREACHES. HE FEEDS FOUR THOUSAND WITH A LITTLE BREAD AND FRUIT.

1 As Jesus passed through a certain village he saw a crowd of idlers of the baser sort, and they were tormenting a cat which they had found, and shamefully treating it. And Jesus commanded them to desist, and began to reason with them, but they would have none of his words, and reviled him.

2 Then he made a whip of knotted cords and drove them away saying, This earth, which my Father-Mother

made for joy and gladness, ye have made into the lowest hell with your deeds of violence and cruelty. And they fled before his face.

3 But one more vile than the rest returned and defied him. And Jesus put forth his hand, and the young man's arm withered, and great fear came upon all: and one said, He is a sorcerer.

4 And the next day the mother of the young man came unto Jesus, praying that he would restore the withered arm. And Jesus spake unto them of the law of love, and of the unity of all life in the one family of God. And he also said, As ye do in this life to your fellow creatures, so will it be done to you in the life to come.

5 And the young man believed, and confessed his sins; and Jesus stretched forth his hand, and his withered arm became whole even as the other. And the people glorified God who had given such power unto man.

6 AND when Jesus departed thence, two blind men followed him crying and saying, Thou son of David, have mercy on us. And when he was come into the house the blind men came to him, and Jesus saith unto them, Believe ye that I am able to do this?

7 They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened and Jesus straitly charged them saying, See that ye tell no man. But they, when they were departed, spread abroad his fame in all that country.

8 As they went out, behold there was brought to him a dumb man possessed with a demon; and when the demon was cast out the dumb spake, and the multitude marvelled saying, It was never so seen in Israel. But the Pharisees said, He casteth out demons through the prince of the demons.

9 AND Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

10 But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd.

11 Then said he unto his disciples, The harvest truly is plentiful but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

12 AND his disciples brought him two small baskets with bread and fruit, and a pitcher of water. And Jesus set the bread and the fruit before them, and also the water. And they did eat and drink and were filled.

13 And they marvelled ; for each had enough and to spare, and there were four thousand. And they departed, blessing God for what they had heard and seen.

CHAPTER XXV.

THE BEATITUDES. ANY DESIRE WHICH TURNS US FROM TRUTH, OR CAUSES ANOTHER PAIN OR SORROW, IS TO BE CAST OUT, THOUGH IT BE TO US AS OUR LIFE.

1 JESUS, seeing the multitudes, went up into a mountain : and when he was seated the twelve came unto him, and he lifted up his eyes on his disciples and said :

2 Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

3 Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

4 Yea, blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy : for behold your reward is great in heaven ; for in like manner did their fathers unto the prophets.

5 But woe unto you that are rich ! for ye have received your consolation. Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep. Woe unto you when all men shall speak well of you ! for so did their fathers to the false prophets.

6 Ye are the salt of the earth, for every sacrifice must be salted with salt ; but if the salt have lost its savour wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and to be trodden under foot.

7 Ye are the light of the world. A city that is built on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

8 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no way pass from the law or the prophets till all be fulfilled. But behold one greater than Moses is here; and he will give you the higher law, even the perfect Law, and this Law shall ye obey.

9 Whosoever therefore shall break one of these commandments which he shall give, and shall teach men so, he shall be called the least in the kingdom; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

10 Verily they who believe and obey shall save their souls, and they who obey not shall lose them. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter the kingdom of heaven.

11 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

12 Agree with thine adversary quick'y whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

13 Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, do good to them which hate you.

14 Bless them that curse you, and pray for them which despitefully use you; that ye may be the children of your Father which is in heaven; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

15 For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners even do the same. And if

ye salute your brethren only, what do ye more than others? do not even the taxgatherers so?

16 And if a desire be unto thee as thy life, and it turn thee from the truth, cast it out from thee; for it is better to enter life possessing truth, than losing it, to be cast into outer darkness.

17 And if that seem desirable to thee which costs another pain or sorrow, cast it out of thine heart; so shalt thou attain to peace. Better is it to endure sorrow, than to inflict it on those who are weaker.

18 Be ye therefore perfect, even as your Father Who is in heaven is perfect.

CHAPTER XXVI.

GOOD DEEDS TO BE DONE IN SECRET. WE SHOULD NOT MOURN FOR THE DEAD, BUT PRAY FOR THEIR REST AND PROGRESS. WE SHOULD NOT BE OVER ANXIOUS ABOUT THE MORROW.

1 TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

2 But thou when thou givest alms, let not thy left hand know what thy right hand doeth, and take heed that thine alms may be in secret; and thy Father which seeth in secret shall approve thee openly.

3 And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

4 And when ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your heavenly Father knoweth what things ye have need of, before ye ask.

5 Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

6 And I say unto you, Except ye fast from the world and its evil ways, ye shall in no wise find the Kingdom;

and except ye keep the sabbath and cease your haste to gather riches, ye shall not see the Father-Mother in heaven. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast; and the Holy One who seeth in secret will approve thee openly.

7 Likewise also do ye when ye mourn for the dead and are sad; for your loss is their gain. Be not as those who mourn before men and make loud lamentation and rend their garments, that they may be seen of men to mourn. For all souls are in the hands of God, and they who have done good do rest with your ancestors in the bosom of the Eternal.

8 Pray ye rather for their rest and advancement, and consider that they are in the land of rest, which the Eternal hath prepared for them, and they have the just reward of their deeds; and murmur not ye as those without hope.

9 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also.

10 The lamps of the body are the eyes: if therefore thy sight be clear, thy whole body will be full of light. But if thine eyes be dim or lacking, thy whole body will be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

11 No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

12 Therefore I say unto you, Be not over anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment? And what shall it profit a man if he gain the whole world and lose his life?

13 Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by ta'ing thought can add one cubit unto his stature? And why spend all your thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

14 Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

15 Therefore be not over anxious saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you. Meet not in advance the evils of the morrow; sufficient unto the day is the evil thereof.

CHAPTER XXVII.

JUDGE NOT. ASK AND YE SHALL HAVE. KNOCK AND IT SHALL BE OPENED. OF THE STRAIT GATE AND NARROW WAY. UNLIKE THE SCRIBES—WHO TAUGHT BY AUTHORITY—
JESUS APPEALED TO REASON AND HEART.

1 JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again; and as ye do unto others, so shall it be done unto you.

2 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.

3 Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet and turn again and rend you.

4 Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

5 What man is there of you whom if his child ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!

6 Therefore all things whatsoever ye would that men should do to you, do ye even so to them. And what ye would not that men should do unto you, do ye not so unto them; for this is the Law and the prophets.

7 Enter ye in at the strait gate, for strait is the gate and narrow the way that leadeth unto life; and few there be that find it. But wide is the gate and broad is the way that leadeth to destruction; and many there be who go in thereat.

8 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

9 Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know the good from the evil.

10 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out devils? and in thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

11 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house four-square upon a rock. And the rain descended, and the floods came, and the winds blew upon that house; and it fell not, for it was founded upon a rock.

12 And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall of it. But a city which is built four-square, enclosed in a circle or on the top of a hill, and established on a rock, can neither fall nor be hidden.

13 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one appealing to the reason and the heart, and not as the scribes who taught rather by authority.

CHAPTER XXVIII.

A YOUNG MAN BRINGS LIVE RABBITS AND PIGEONS, TO EAT WITH THE DISCIPLES OF JESUS, BUT SETS THEM FREE AT HIS BIDDING. JESUS SPEAKS OF THE WATER OF LIFE, AND OF JOHN THE BAPTIST.

1 It came to pass one day, as Jesus had finished his discourse, in a place near Tiberias, where there are seven wells, a certain young man brought live rabbits and pigeons, that he might have to eat with his disciples.

2 And Jesus looked on the young man with love and said to him, Thou hast a good heart and God shall give thee light, but knowest thou not that God in the beginning gave to man the fruits of the earth for food, and did not make him lower than the ape, or the ox, or the horse, or the sheep, that he should kill, and eat the flesh and blood of his fellow creatures?

3 Ye indeed believe that Moses commanded such creatures to be slain and offered in sacrifice and eaten; and so do ye in the temple; but behold a greater than Moses is here, and he cometh to put away the bloody sacrifices of the law, and the feasts on them, and to restore to you the pure oblation and unbloody sacrifice, as in the beginning, even the grains and fruits of the earth.

4 Of that which ye offer unto God in purity shall ye eat, but of that kind which ye offer not in purity shall ye not eat; for the hour cometh when your sacrifices and feasts of blood shall cease, and ye shall worship God with a holy worship and a pure oblation.

5 Let these creatures therefore go free, that they may rejoice in God and bring no guilt to man. And the young man set them free, and Jesus brake their cages and their bonds.

6 But lo, they feared lest they should again be taken captive, and they went not away from him; but he spake unto them and dismissed them; and they obeyed his word and departed in gladness.

7 At that time, as they sat by the well which was in the midst of the six, Jesus stood up and cried, If any man thirst, let him come unto me and drink, for I will give him of the waters of life.

8 They who believe in me, out of their hearts shall flow rivers of water, and that which is given unto them shall they speak with power, and their doctrine shall be as living water.

9 (This he spake of the Spirit, which they that believed in him should receive, for the fulness of the Spirit was not yet given, because that Jesus was not yet glorified.)

10 Whosoever drinketh of the water that I shall give will never thirst, but the water which cometh from God will be in him a well of water springing up unto everlasting life.

11 AND at that time John sent two of his disciples saying, Art thou he that should come, or look we for another? and in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.

12 Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me.

13 And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind, or a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

14 But what went ye out for to see? A prophet? Yea, I say unto you, and the greatest of prophets.

15 This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist

16 And all the people that heard him, and the tax-gatherers, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God, against themselves, being not baptized of him.

CHAPTER XXIX.

A MULTITUDE FED WITH A FEW LOAVES AND CLUSTERS OF GRAPES. PETER WALKS ON THE WATER. THERE IS A GREAT CALM. MANY ARE HEALED.

1 AND the feast of the Passover drew nigh, and the apostles and their fellows gathered themselves together unto Jesus and told him all things, both what they had done and what they had taught. And he said unto them, Come ye yourselves apart into a desert place and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

2 AND they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities and outwent them and came together unto him.

3 AND Jesus, when he came forth, saw much people and was moved with compassion towards them, because they were as sheep not having a shepherd.

4 AND the day was far spent, and his disciples came unto him and said, This is a desert place, and now the time is far passed. Send them away, that they may go into the country round about, into the villages, and buy themselves bread; for they have nothing to eat.

5 HE answered and said unto them, Give ye them to eat. And they said unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

6 HE saith unto them, How many loaves have ye? go and see. And when they knew they said, Six loaves and seven clusters of grapes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties.

7 AND when he had taken the six loaves and the seven clusters of grapes, he looked up to heaven, and blessed and brake the loaves, and the grapes also, and gave them to his disciples to set before them; and they divided them among them all.

8 AND they did all eat and were filled. And they took up twelve baskets full of the fragments that were left. And they that did eat of the loaves and of the fruit were about five thousand men, women and children; and he taught them many things.

9 AND when the people had seen and heard, they were filled with gladness and said, Truly this is that prophet that should come into the world. And when he perceived

that they would take him by force to make him a king, he straightway constrained his disciples to get into the ship, and to go to the other side before him unto Bethsaida, while he sent away the people.

10 And when he had sent them away he departed into a mountain to pray. And when even was come, he was there alone, but the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.

11 The third watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them saying, Be of good cheer; it is I, be not afraid.

12 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous he was afraid, and beginning to sink, he cried saying, Lord, save me.

13 And immediately Jesus stretched forth his hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt? For did I not call thee?

14 And he went up to them into the ship, and the wind ceased, and they were sore amazed in themselves beyond measure and wondered. For they considered not the miracle of the loaves and the fruit, for their heart was hardened.

15 And when they were come into the ship there was a great calm. Then they that were in the ship came and worshipped him saying, Of a truth thou art a Son of God.

16 And when they had passed over they came unto the land of Gennesaret and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard that he was.

17 And whithersoever he entered, into villages or cities or country, they laid the sick in the streets and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

18 After these things Jesus came with his disciples into Judæa, and there he tarried and baptized many who came unto him and received his doctrine.

CHAPTER XXX.

OF THE TRUE BREAD AND THE FRUIT OF THE LIVING VINE.
ONLY LOVE AND WISDOM CAN BRING US TO HIM.

1 THE day following, the people which stood on the other side of the sea saw that there had been no other boat there, save the one whereinto his disciples had entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone alone. When therefore the people saw that Jesus was not there, neither his disciples, they also took ship and came to Capernaum, seeking for Jesus.

2 And when they had found him on the other side of the sea, they said unto him, Rabbi, how camest thou hither? Jesus answered them and said, Verily verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and the fruit and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man, who is also the Child of God, shall give unto you; for him hath God the All-Parent sealed.

3 Then said they unto him, What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom He hath sent, and who giveth unto you the truth and the life.

4 They said therefore unto him, What sign shewest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.

5 Then Jesus said unto them, Verily verily I say unto you, Moses gave you not the true bread from heaven, but my Father giveth you the true bread from heaven, and the fruit of the living vine. For the food of God is that which cometh down from heaven and giveth life unto the world.

6 Then said they unto him, Lord, evermore give us this bread and this fruit. And Jesus said unto them, I am the true bread, I am the living vine; they that come to me shall never hunger, and they that believe on me shall never thirst. And verily I say unto you, Except ye eat the flesh and drink the blood of God, ye have no life in you. But ye have seen me and believe not.

7 All that the Father hath given me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose none, but should raise them up again at the last day.

8 The Jews then murmured at him, because he said I am the bread which cometh down from heaven. And they said, Is not this Jesus, the son of Joseph and Mary, whose parentage we know? how it is then that he saith, I came down from heaven?

9 Jesus therefore answered and said unto them, Murmur not among yourselves. None can come to me except holy love and wisdom draw them; and those shall rise at the last day. It is written in the prophets, They shall be all taught of God. Every man therefore that hath heard and hath learned of the truth, cometh unto me.

10 Not that anyone hath seen the Holiest at any time, save they which are of the Holiest, they alone see the Holiest. Verily verily I say unto you, They who believe the truth, have everlasting life.

CHAPTER XXXI.

THE BODY AND BLOOD OF JESUS ARE THE SUBSTANCE AND LIFE OF GOD—MEAT AND DRINK INDEED—NOT LIKE THE FLESH AFTER EATING WHICH THE JEWS DIED OF PLAGUE. SUCH SHALL WANDER IN THE WILDERNESS, UNTIL PURIFIED OF THEIR LUSTS. HE PROTECTS A CAMEL.

1 AGAIN Jesus said, I am the true bread and the living vine. Your fathers did eat manna in the wilderness and are dead. This is the food of God which cometh down from heaven, that whosoever eateth thereof shall not die. I am the living food which came down from heaven; if any eat of this food they shall live for ever; and the bread that I will give is my truth and the wine which I will give is my life.

2 And the Jews strove amongst themselves saying, How can this man give us himself for food? Then Jesus said, Think ye that I speak of the eating of flesh, which ye ignorantly do in the Temple of God?

3 Verily my body is the substance of God, and this is meat indeed; and my blood is the life of God, and this

is drink indeed. Not as your ancestors, who craved for flesh, and God gave them flesh, and they ate of corruption till it stank in their nostrils, and their carcasses fell by thousands in the wilderness, by reason of the plague.

4 Of such it is written, They shall wander nine and forty years in the wilderness, till they are purified from their lusts, ere they enter into the land of rest; yea, seven times seven years shall they wander, because they have not known my ways neither obeyed my laws.

5 But they who eat this flesh and drink this blood, dwell in me and I in them. As the Father-Mother of life hath sent me, by whom I live, so they that eat of me who am the truth and the life, even they shall live by me.

6 These things said he in the synagogue as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, This is an hard saying, who can receive it?

7 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son and Daughter of man ascend to where they were before? It is the spirit that quickeneth; the flesh and blood profit nothing. The words that I speak unto you, they are spirit and they are life.

8 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Therefore said he unto them, No man can come unto me, except it be given him of my Father.

9 From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?

10 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, a Son of the living God.

11 Jesus answered them, Have not I chosen you twelve, and one of you is a traitor? He spake of Judas Iscariot the son of Simon the Levite, for he it was that should betray him.

12 AND Jesus was travelling to Jerusalem, and there came a camel heavy laden with wood, and the camel could not drag it up the hill whither he went, for the weight thereof; and the driver beat him and cruelly ill-treated him, but could make him go no further.

13 And Jesus seeing this said unto him, Wherefore beatest thou thy brother? And the man answered, I know not that he is my brother. Is he not a beast of burden and made to serve me?

14 And Jesus said, Hath not the same God made of the same substance the camel and thy children who serve thee, and have ye not one breath of life which ye have both received from God?

15 And the man marvelled much at this saying, and he ceased from beating the camel, and took off some of the burden; and the camel walked up the hill as Jesus went before him, and stopped no more till he ended his journey.

16 And the camel knew Jesus, having felt of the love of God in him. And the man enquired further of the doctrine, and Jesus taught him gladly, and he became his disciple.

CHAPTER • XXXII.

BELIEVERS WILL EAT BUT THE FRUIT OF TREES AND SEEDS OF HERBS. ALL CREATURES ORIGINALLY ATE BUT HERBS AND FRUITS, AND SHALL YET DO SO AGAIN.

1 AND it came to pass, as he sat at supper with his disciples, one of them said unto him: Master, how sayest thou that thou wilt give thy flesh to eat and thy blood to drink, for it is a hard saying unto many?

2 And Jesus answered and said, The words which I spake unto you, they are spirit and they are life. To the ignorant and the carnally-minded they savour of bloodshed and death, but blessed are they who understand.

3 Behold the corn which groweth up into ripeness and is cut down and ground in the mill and baked with fire into bread! of this bread is my body made which ye see: and lo the grapes which grow on the vine unto ripeness, and are plucked and crushed in the winepress and yield the fruit of the vine! of this fruit of the vine and of water is made my blood.

4 For of the fruits of the trees and the seeds of the herbs alone do I partake, and these are changed by the spirit into my flesh and my blood. Of these alone and their like shall ye eat who believe in me and are my disciples; for of these, in the spirit, come life and health and healing unto man.

5 Verily shall my presence be with you, in the substance and life of God, manifested in this body and this

' blood ; and of these shall ye all eat and drink, who believe in me.

6 For in all places I shall be lifted up for the life of the world, as it is written in the prophets, from the rising up of the sun unto the going down of the same, in every place a pure oblation with incense shall be offered unto my Name.

7 As in the natural so in the spiritual. My doctrine and my life shall be meat and drink unto you—the bread of life and the wine of salvation.

8 As the corn and the grapes are transmuted into flesh and blood, so must your natural minds be changed into spiritual. Seek ye the transmutation of the natural into the spiritual.

9 Verily I say unto you, in the beginning all creatures of God did find their sustenance in the herbs and the fruits of the earth alone, till the ignorance and selfishness of man turned many of them from the use which God had given them, to that which was contrary to their original use ; but even these shall yet return to their natural food ; as it is written in the prophets, and their words shall not fail.

10 Verily God ever giveth of the eternal life and substance to renew the forms of the universe. It is therefore of the flesh and blood, even the substance and life of the eternal, that ye are partakers unto life, and my words are spirit and they are life.

11 And if ye keep my commandments and live the life of the righteous, happy shall ye be in this life and in that which is to come. Marvel not therefore that I said unto you, Except ye eat the flesh and drink the blood of God, ye have no life in you.

12 And the disciples answered saying. Lord, evermore give us to eat of this bread, and to drink of this cup, for thy words are meat and drink indeed. By thy life and by thy substance may we live for ever.

CHAPTER XXXIII.

NO REMISSION OF SIN BY SHEDDING BLOOD. SHED NO INNOCENT BLOOD, NOR EAT YE FLESH. A MAN DISEASED EIGHT AND THIRTY YEARS IS HEALED ON THE SABBATH.

1 Jesus was teaching his disciples in the outer court of the temple, and one of them said unto him, Master, it is said by the priests that without shedding of blood there is no remission of sins. Can then the blood offerings of the law take away sin ?

2 And Jesus answered, No blood offering, of beast or bird or man, can take away sin; for how can the conscience be purged from sin by the shedding of innocent blood? Nay, it will increase the condemnation.

3 The priests indeed receive such offerings as a reconciliation of the worshippers for trespasses against the law of Moses; but for sins against the Law of God there can be no remission, save by repentance and amendment.

4 Is it not written in the prophets, Put your blood sacrifices to your burnt offerings and away with them, and cease ye from the eating of flesh; for I spake not to your fathers nor commanded them, when I brought them out of Egypt, concerning these things. But this thing I commanded saying

5 Obey my voice and walk in the ways that I have commanded you, and ye shall be my people, and it shall be well with you. But they hearkened not, nor inclined their ear.

6 And what doth the Eternal command you, but to do justice, love mercy and walk humbly with your God? Is it not written that in the beginning God ordained the fruits of trees, and the seeds, and the herbs, to be food for all flesh?

7 But they have made the house of prayer a den of thieves, and in place of the pure oblation with incense, they have polluted my altars with blood, and eaten of the flesh of the slain.

8 But I say unto you, Shed no innocent blood, nor eat ye flesh. Walk uprightly, love mercy and do justly, and your days shall be long in the land.

9 The corn that groweth from the earth with the other grain, is it not transmuted by the Spirit into my flesh? The grapes of the vineyard, with the other fruits, are they not transmuted by the Spirit into my blood? Let these, with your bodies and souls, be your Memorial to the Eternal.

10 In these is the presence of God manifest, as the substance and the life of the world. Of these shall ye eat and drink for the remission of sins, and for eternal life, to all who obey my words.

11 Now there is at Jerusalem by the sheep market a pool which is called Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the waters.

12 For at a certain season an angel went down into the pool and troubled the waters; whosoever then first after the troubling of the water stepped in, was made

whole of whatsoever disease he had. And a man impotent from his birth was there.

13 And Jesus said unto him, Bring not the waters healing? He saith unto him, Yea Lord, but I have no man when the water is troubled to put me in, and while I am coming another steppeth down before me. And Jesus said to him, Arise, take up thy bed and walk. And immediately he rose and walked. And on the same day was the Sabbath.

14 The Jews therefore said to him, It is the sabbath, it is not lawful for thee to carry thy bed. And he that was healed wist not that it was Jesus. And Jesus had conveyed himself away, a multitude being in that place.

CHAPTER XXXIV.

JESUS BLESSES A FIG-TREE, WHICH AFTERWARDS FLOURISHES EXCEEDINGLY. HE FEEDS AND PROVIDES FOR A CAT. ALL CREATURES ARE OUR BROTHERS AND SISTERS. DEEDS, GOOD OR EVIL, DONE UNTO THEM, ARE DONE UNTO HIM.

1 WHEN Jesus knew how the Pharisees had murmured and complained, because he made and baptised more disciples than John, he left Judea, and departed again into Galilee.

2 AND Jesus came to a certain tree and abode beneath it many days. And there came Mary Magdalene and other women and ministered unto him of their substance, and he taught daily all that came unto him.

3 And the birds gathered around him, and welcomed him with their song, and other living creatures came unto his feet, and he fed them, and they ate out of his hands.

4 And when he departed he blessed the women who had showed love unto him; and turning to the fig tree, he blessed it also, saying, Thou hast given me shelter and shade from the burning heat, and withal thou hast given me food also.

5 Blessed be thou, increase and be fruitful, and let all who come to thee find rest and shade and food, and let the birds of the air rejoice in thy branches.

6 And behold the tree grew and flourished exceedingly, and its branches took root downward and sent shoots upward, and it spread mightily, so that no tree was like unto it for size and beauty and the abundance and goodness of its fruit.

7 AND as Jesus entered into a certain village he saw a young cat which had none to care for her, and she was

hungry and cried unto him; and he took her up, and put her inside his garment, and she lay in his bosom.

8 And when he came into the village he set food and drink before the cat, and she ate and drank, and showed thanks unto him. And he gave her unto one of his disciples who was a widow, whose name was Lorenza, and she took care of her.

9 And some of the people said, This man careth for all creatures: are they his brothers and sisters that he should love them? And he said unto them, Verily these are your fellow creatures, of the great Household of God; yea they are your brethren and sisters, having the same breath of life in the Eternal.

10 And whosoever careth for one of the least of these, and giveth it to eat and drink in its need, the same doeth it unto me; and whoso willingly suffereth one of these to be in want, and defendeth it not when evilly entreated, suffereth the evil as done unto me; and as ye have done in this life, so shall it be done unto you in the life to come.

CHAPTER XXXV.

THREE GREAT COMMANDMENTS. THE MAN THAT FELL AMONG THIEVES. WISDOM FURNISHES HER TABLE, AND CRIES TO THE SONS AND DAUGHTERS OF MEN TO SIT DOWN THEREAT.

1 AND behold a certain lawyer stood up and tempted him saying, Master, what shall I do to gain eternal life? He said unto him, What is written in the law? how readest thou?

2 And he answering said, Thou shalt not do unto others as thou wouldst not that they should do unto thee. Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind. Thou shalt do unto others as thou wouldst that others should do unto thee.

3 And he said unto him, Thou hast answered right, this do and thou shalt live; on these three commandments hang all the law and the prophets, for he who loveth God, loveth his neighbour also.

4 But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead.

5 And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite also came and looked on him, and passed by on the other side.

6 But a certain Samaritan as he journeyed came where he was, and when he saw him he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him.

7 And on the morrow when he departed he took out two pence and gave them to the host and said, Take care of him and whatsoever thou spendest more, when I come again, I will repay thee.

8 Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise.

9 Now it came to pass as they went, that he entered into a certain village, and a woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard his word.

10 But Martha was cumbered about much serving, and came to him saying, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she may help me.

11 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.

12 AGAIN, as Jesus sat at supper with his disciples in a certain city, he said unto them, As a table set upon twelve pillars, so am I in the midst of you.

13 Verily I say unto you, Wisdom buildeth her house and heweth out her twelve pillars. She doth prepare her bread and her oil, and mingle her wine. She doth furnish her table.

14 And she standeth upon the high places of the city, and crieth to the sons and the daughters of men, Whosoever will, let him turn in hither, let him eat of my bread and take of my oil and drink of my wine.

15 Forsake the foolish and live, and go in the way of understanding. The veneration of God is the beginning of wisdom, and the knowledge of the holy One is understanding. By me shall your days be multiplied, and the years of your life be increased.

CHAPTER XXXVI.

THE WOMAN TAKEN IN ADULTERY. THE PHARISEE AND THE
TAX GATHERER.

1 ON a certain day early in the morning, Jesus came again into the temple, and all the people came unto him and he sat down and taught them.

2 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they said unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned, but what sayest thou?

3 This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

4 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him cast the first stone at her.

5 And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last; and Jesus was left alone and the woman standing in the midst.

6 When Jesus had lifted up himself and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said unto him, No man, Lord. And Jesus said unto her, Neither do I condemn thee. From henceforth sin no more; go in peace.

7 AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the Temple to pray, the one a rich Pharisee learned in the law, and the other a taxgatherer who was a sinner.

8 The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this taxgatherer. I fast twice in the week, I give tithes of all that I possess.

9 And the taxgatherer, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

10 I tell you this man went down to his house justified rather than the other ; for every one that exalteth himself shall be abased, and he hath humbleth himself shall be exalted.

CHAPTER XXXVII.

BLESSED ARE THEY WHO SUFFER MANY EXPERIENCES, FOR THEY WILL BE PERFECTED THROUGH SUFFERING, AND BECOME PILLARS IN THE TEMPLE OF OUR GOD. NICODEMUS' QUESTION. OF REINCARNATION.

1 JESUS sat in the porch of the temple and some came to learn his doctrine ; and one said unto him, Master, what teachest thou concerning life ?

2 And he said unto them, Blessed are they who suffer many experiences, for they shall be made perfect through suffering ;* they shall be as the angels of God in heaven and shall die no more, neither shall they be born any more ; for death and birth shall have no more dominion over them.

3 They who have suffered and overcome shall be made pillars in the temple of my God, and they shall go out no more. Verily I say unto you, except ye be born again of water and of fire, ye cannot see the kingdom of God.

4 And a certain Rabbi (Nicodemus) came unto him by night for fear of the Jews, and said unto him, How can a man be born again when he is old ? Can he enter a second time into his mother's womb and be born ?

5 Jesus answered, Verily I say unto you, except a man be born again of flesh and of spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth.

6 The light shineth from the East even unto the West ; out of the darkness the sun riseth, and goeth down into darkness again ; so is it with man, from the ages unto the ages.

7 When he cometh from the darkness, it is that he hath lived before, and when he goeth down again into darkness, it is that he may rest for a little, and thereafter again exist.

8 So, through many changes, must ye be made perfect ; as it is written in the book of Job, I am a wanderer, changing place after place and house after house, until I come unto the city and mansion which are eternal.

9 And Nicodemus said unto him, How can these things be ? And Jesus answered and said unto him, Art thou

a teacher in Israel and understandest not these things? Verily we speak that which we do know, and bear witness to that which we have seen, and ye receive not our witness.

10 If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? No man hath ascended into heaven, but he that descended out of heaven, even the Son-Daughter of man which is in heaven.

CHAPTER XXXVIII.

IT IS AGAINST RIGHTEOUSNESS TO PARTAKE OF BENEFITS GOTTEN BY WRONGING ONE OF GOD'S CREATURES; BUT IF AN ANIMAL SUFFER GREATLY, OR BE DANGEROUS, IT MAY BE KILLED. THE SON OF A WIDOW OF NAIN IS RECALLED TO THE BODY.

1 AND some of his disciples came and told him of a certain Egyptian, a son of Belial, who taught that it was lawful to torment animals if their sufferings brought any profit to men.

2 And Jesus said unto them, Verily I say unto you, they who partake of benefits which are gotten by wronging one of God's creatures cannot be righteous; nor can they touch holy things or teach the mysteries of the kingdom, whose hands are stained with blood or whose mouths are defiled with flesh.

3 God giveth the grains and the fruits of the earth for food, and for righteous men truly there is no other lawful sustenance for the body.

4 The robber who breaketh into the house made by man is guilty, but they who break into the house made by God, even the least of these are the greater sinners. Wherefore I say unto all who desire to be my disciples, keep your hands from bloodshed and let no flesh meat enter your mouths; for God is just and bountiful, who ordaineth that man shall live by the fruits and seeds of the earth alone.

5 But if any animal suffer greatly, and if its life be a misery unto it, or if it be dangerous to you, release it from its life quickly and with as little pain as you can. Send it forth in love and mercy but torment it not; and God the Father-Mother will show mercy unto you as ye have shown mercy unto those given into your hands.

6 And whatsoever ye do unto the least of these my brethren ye do it unto me. For I am in them and they are in me. Yea I am in all creatures and all creatures

are in me. In all their joys I rejoyce, in all their afflictions I am afflicted. Wherefore I say unto you, Be ye kind one to another, and to all the creatures of God.

7 AND it came to pass the day after, that he came into a city called Nain, and many of his disciples went with him and much people.

8 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother and she was a widow ; and much people of the city was with her.

9 And when the Lord saw her he had compassion on her, and said unto her, Weep not, thy son sleepeth. And he came and touched the bier, and they that bare him stood still. And he said, Young man I say unto thee, Arise.

10 And he that had been esteemed dead sat up and began to speak ; and he delivered him to his mother. And there came an awe upon all, and they glorified God, saying, A great prophet is risen up among us, and God hath visited his people.

CHAPTER XXXIX,

SEVERAL COMPARISONS FOR THE KINGDOM OF HEAVEN.
PARABLES OF THE WHEAT AND TARES, AND OF THE SOWER.

1 AGAIN Jesus was sitting under the fig-tree, and his disciples gathered round him, and round them came a multitude of people to hear him ; and he said unto them, Whereunto shall I liken the kingdom of heaven ?

2 AND he spake this parable saying, The kingdom of heaven is like to a certain seed, small among seeds, which a man taketh and soweth in his field ; but when it is grown it becometh a great tree which sendeth forth its branches all around, which again, shooting downward into the earth, take root and grow upward till the field is covered by the tree, so that the birds of the air come and lodge in the branches thereof, and the creatures of the earth find shelter beneath it.

3 ANOTHER parable put he forth unto them saying, The kingdom of heaven is like unto a great treasure hid in a field, the which when a man findeth he hideth it, and for joy thereof goeth and selleth all that he hath and buyeth that field, knowing how great will be the wealth therefrom.

4 AGAIN the kingdom of heaven is like to a pearl of great price, which is found by a merchant seeking goodly pearls; and the merchant, finding it, selleth all that he hath and buyeth it, knowing how many more times it is worth than that which he gave for it.

5 AGAIN the kingdom of heaven is like unto a woman who taketh of the incorruptible leaven and hideth it in three measures of meal, till the whole is leavened, and being baked by fire becometh one loaf. Or again, to one who taketh a measure of pure wine and poureth it into two or four measures of water, till the whole being mingled becometh the fruit of the vine.

6 AGAIN the kingdom of heaven is like unto a city built four-square on the top of a high hill, and established on a rock, and strong in its surrounding wall and its towers and its gates, which lie to the north and to the south and to the east and to the west. Such a city falleth not, neither can it be hidden, and its gates are open unto all who, having the keys, will enter therein.

7 AND he spake another parable saying, The kingdom of heaven is like unto good seed that a man sowed in his field; but in the night, while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit in the ear, then appeared the tares also.

8 So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field, whence then hath it tares? And he said unto them, An enemy hath done this.

9 And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest haply, while ye gather up the tares, ye root up also the wheat with them.

10 Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the tares and bind them in bundles to burn them, but gather the wheat into my barn.

11 AND again he spake saying, The kingdom of heaven is like unto the sowing of seed. Behold a sower went forth to sow, and as he sowed some seeds fell by the wayside, and the fowls of the air came and devoured them.

12 And others fell upon rocky places without much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up they were scorched; and because they had no root they withered away.

13 And some fell among thorns, and the thorns sprang up and choked them. But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. He that hath ears to hear let him hear.

CHAPTER XL.

IT WAS GIVEN TO THE DISCIPLES, BUT NOT TO THE MULTITUDE, TO UNDERSTAND THE PARABLES OF JESUS. THE TWO PARABLES IN THE PRECEDING CHAPTER ARE EXPLAINED.

1 AND the disciples came and said unto him, Why speakest thou unto the multitude in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

2 For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he seemeth to have.

3 Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand.

4 For in them is fulfilled the prophecy of Esaias, which saith, Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

5 But blessed are your eyes for they see, and your ears for they hear, and your hearts for they understand. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

6 THEN Jesus sent the multitude away, and his disciples came unto him saying, Declare unto us the parable of the field; and he answered and said unto them, He that soweth the good seed is the Son of man; the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels.

7 As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and they who will not be purified shall be utterly consumed. Then shall the righteous shine forth as the sun in the kingdom of their Father.

8 HEAR ye also the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

9 But he that received the seed into stony places, the same is he that heareth the word and anon with joy receiveth it. Yet hath he not root in himself, but endureth only for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended.

10 He also that received seed among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choke the word, and he cometh unfruitful.

11 But he that received the seed into good ground, is he that heareth the word and understandeth it, which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty.

12 These things I declare unto you of the inner circle; but to those of the outer in parables. He that hath ears to hear let him hear.

CHAPTER XLI.

A MAN REPROVED FOR CAGING BIRDS. HE SETS THEM FREE, AND BECOMES A DISCIPLE. THE MAN WORKING ON THE SABBATH. A BLIND MAN, BEING HEALED, THINKS HE CAN SEE EVERYTHING.

1 AND as Jesus was going to Jericho, there met him a man with a cage full of birds which he had caught, and some young doves. And Jesus saw how they were in misery, having lost their liberty and moreover being tormented with hunger and thirst.

2 And he said unto the man, What doest thou with these? And the man answered, I go to make my living by selling these birds which I have taken.

3 And Jesus said, What thinkest thou? If another, stronger than thou, or with greater craft, should catch and bind thee, or thy wife or thy children, and cast thee into a prison, in order to sell thee into captivity for his own profit and to make a living?

4 Are not these thy fellow creatures, only weaker than thou? And doth not the same God our Father-Mother care for them as for thee? Let these thy little brethren and sisters go forth into freedom, and see that thou do this thing no more, but provide honestly for thy living.

5 And the man marvelled at these words and at his authority, and he let the birds go free. So when the birds came forth they flew unto Jesus and stood on his shoulder and sang unto him.

6 And the man enquired further of his doctrine, and he went his way, and learnt the craft of making baskets, and by this craft he earned his bread; and afterwards he brake his cages and his traps, and became a disciple of Jesus.

7 AND Jesus beheld a man working on the sabbath, and he said unto him, Man, if thou knowest what thou doest, thou art blessed, for thou breakest not the law in the spirit; but if thou knowest not, thou art accursed and a transgressor of the law.

8 AND there was a certain man who was blind from his birth, and he denied that there were such things as sun, moon, and stars, or that colour existed. And they tried in vain to persuade him that other people saw them; and they led him to Jesus, and he anointed his eyes and made him to see.

9 And he greatly rejoiced with wonder and fear, and confessed that before he had been blind. And now after this, he said, I see all, I know everything, I am a god.

10 And Jesus said unto him, How canst thou know all? Thou canst not see through the walls of thine house, nor read the thoughts of thy fellow-men, nor understand the language of birds or of beasts. Thou canst not even recall the events of thy former life, conception, or birth.

11 Remember with humility how much remains unknown to thee, yea unseen; and doing so thou mayest begin to see more clearly.

CHAPTER XLII.

OF MARRIAGE AND DIVORCE. SOME REMAIN CELIBATE FOR THE KINGDOM OF HEAVEN'S SAKE. JESUS BLESSES SOME LITTLE CHILDREN. TEN LEPERS HEALED, OF WHOM BUT ONE GIVES THANKS.

1 AND it came to pass that, when Jesus had finished these sayings, he departed from Galilee and came into the coasts of Judea beyond Jordan; and great multitudes followed him and he healed them there.

2 The Pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away a wife for every cause?

3 And he answered and said unto them, In some nations, one man hath many wives, and putteth away whom he will for a just cause; and in some, a woman hath many husbands, and putteth away whom she will for a just cause; and in others, one man is joined to one woman in mutual love, and this is the first and the better way.

4 For have ye not read that God, who made them at the beginning, made them male and female and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.

5 Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.

6 They said unto him, Why did Moses then command to give a writing of divorcement? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives, even as he permitted you to eat flesh, for many causes; but from the beginning it was not so.

7 And I say unto you, Whosoever shall put away his wife, except it be for a just cause, and shall marry another, committeth adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

8 But he said unto them, All cannot receive this saying, save they to whom it is given. For there are some celibates who were so-born from their mother's womb, and there are some which were made celibates of men, and there be some who have made themselves celibates for the kingdom of heaven's sake. He that is able to receive it let him receive it.

9 THEN there came unto him little children that he should put his hands on them and bless them, and the disciples rebuked them.

10 But Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And he laid his hands on them and blessed them.

11 AND as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices and said, Jesus, Master, have mercy on us.

12 And when he saw them he said unto them, Go show yourselves unto the priests. And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.

13 And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

CHAPTER XLIII.

A YOUNG MAN OF GREAT POSSESSIONS IS UNWILLING TO PART WITH THEM. EVIL THOUGHTS ARE MORE DEFILEING THAN UNCLEAN FOOD; BUT CLEANLINESS IN ALL THINGS IS GREAT GAIN.

1 AND behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which?

2 Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up; what lack I yet?

3 Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

4 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

5 Then said Jesus unto his disciples, Verily I say unto you, that the rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the gate of the needle's eye than for a rich person to enter into the kingdom of God. .

6 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

7 And I say unto you, Make not to yourselves friends of the Mammon of unrighteousness that, when ye fail, they may receive you into earthly habitations; but rather of the true riches, even the wisdom of God, that so ye may be received into everlasting mansions which fade not away.

8 Then Peter said unto him, Behold we have forsaken all and followed thee. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

9 And everyone that hath forsaken riches, houses, friends, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and many that are last shall be first.

10 AND there came unto him certain of the Scribes and Pharisees who had seen one of his disciples eat with unwashen hands.

11 And they found fault, for the Jews eat not except they have first washen their hands, and many other things observe they, in the washing of cups and of vessels and of tables.

12 And they said, Why walk not thy disciples after the tradition of the elders, for we saw one who did eat with unwashen hands?

13 And Jesus said, Well hath Moses commanded you to be clean, and to keep your bodies clean, and your vessels clean, but ye have added things which oft-times cannot be observed by every one at all times and in all places.

14 Hearken unto me therefore: not only unclean things entering into the body of man defile the man, but much more do evil thoughts and unclean, which pour from the heart of man, defile the inner man, and defile others

also. Therefore take heed to your thoughts and cleanse your hearts, and let your food be pure.

15 These things ought ye to do, and not to leave the others undone. Whoso breaketh the law, of purification of necessity is blameless, for he does it not of his own will, neither despising the law, which is just and good. For cleanness in all things is great gain.

16 Be ye not followers of evil fashions of the world, even in appearance; for many are led into evil by the outward seeming, and the likeness of evil.

CHAPTER XLIV.

JESUS THE ROCK ON WHICH HIS CHURCH IS BUILT. THE CORRUPTION OF HIS DOCTRINES AND PRECEPTS FORETOLD. WOE TO THE WORLD WHEN THE LIGHT SHALL BE HIDDEN.

COME UNTO ME ALL YE THAT ARE HEAVY LADEN.

1 AGAIN Jesus sat near the sea, in a circle of twelve palm trees, where he often resorted, and the twelve and their followers came unto him, and they sat under the shade of the trees, and the holy One taught them sitting in their midst.

2 And Jesus said unto them, Ye have heard what men in the world say concerning me, but whom do ye say that I am? Peter rose up with Andrew his brother and said, Thou art the Christ, the Son of the living God, who descendeth from heaven and dwelleth in the hearts of them who believe and obey unto righteousness. And the rest rose up and said, each after his own manner, These words are true, so we believe.

3 And Jesus answered them saying, Blessed are ye my twelve who believe, for flesh and blood hath not revealed it unto you, but the spirit of God which dwelleth in you. I indeed am the way, the truth, and the life; and the truth understandeth all things.

4 All truth is in God, and I bear witness unto the truth. I am the true rock, and on this rock do I build my church, and the gates of Hades shall not prevail against it, and out of this rock shall flow rivers of living water, to give life to the peoples of the earth.

5 Ye are my chosen twelve. In me, the head and corner stone, are the twelve foundations of my house builded on the rock, and on you in me shall my church be built, and in truth and righteousness shall my church be established.

6 And ye shall sit on twelve thrones and send forth light and truth to all the twelve tribes of Israel after the spirit, and I will be with you, even unto the end of the age.

7 But there shall arise after you men of perverse minds, who shall, through ignorance or through craft, suppress many things which I have spoken unto you, and lay to me things which I have not taught sowing tares among the good wheat which I have given you to sow in the world.

8 Then shall the truth of God endure the contradiction of sinners; for thus it hath been, and thus it will be. But the time cometh when the things which they have hidden shall be revealed and made known, and the truth shall make free those which were bound.

9 One is your Master, all ye are brethren; and one is not greater than another in the place which I have given unto you; for ye have one Master, even Christ, who is over you and with you and in you, and there is no inequality among my twelve or their fellows.

10 All are equally near unto me. Strive ye not therefore for the first place, for ye are all first, because ye are the foundation stones and pillars of the Church, built on the truth which is in me and in you, and the truth and the law shall ye establish for all, as shall be given unto you.

11 Verily, when ye and your fellows agree together touching anything in my Name, I am in the midst of you and with you.

12 Woe is the time when the spirit of the world shall enter into the Church, and my doctrines and precepts shall be made void through the corruptions of men and of women. Woe to the world when the light is hidden. Woe to the world when these things shall be.

13 At that time Jesus lifted up his voice and said, I thank thee, O Father, Lord of heaven and earth, that though these things are hidden from the wise and the prudent, they are nevertheless revealed unto babes.

14 None knoweth thee, save the Son, who is the Daughter, of man; and none knoweth the Daughter or the Son save they to whom the Christ is revealed, who is the Two-in-One.

15 Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

CHAPTER XLV.

AN EVIL GENERATION SEEKS FOR A SIGN. THE GREAT SIN OF RESISTING THE LIGHT OF GOD BY FALSE TRADITIONS OF MEN. THE FAMILY OF JESUS ARE THOSE WHO DO HIS WILL. A WARNING AGAINST COVETOUSNESS.

1 THEN certain of the Scribes and of the Pharisees answered saying, Master we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign and there shall no sign be given to it, but the sign of the prophet Jonas.

2 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth, and after that he shall rise again.

3 The men of Nineveh shall rise in judgment with this generation and condemn it; because they repented at the preaching of Jonas, and behold a greater than Jonas is here.

4 The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

5 AGAIN he said, When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out. And when he is come, he findeth it empty, swept and garnished; for he had not asked the Good Spirit to dwell within him and be his eternal Guest.

6 Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation, which refuseth entrance to the spirit of God.

7 For I say unto you, whosoever blasphemeth the Son of man, it shall be forgiven him; but whoso blasphemeth the Holy Spirit it shall not be forgiven him, either in this age or in the next, for he resisteth the Light of God by the false traditions of men.

8 WHILE he yet talked to the people, behold his parents and his brethren and sisters stood without, desiring to speak with him. Then one said unto him, Behold thy father and thy mother and thy brethren and sisters stand without, desiring to speak with thee.

9 But he answered and said unto him that told him, Who is my father and who is my mother? and who are my brethren and my sisters?

10 And he stretched forth his hand towards his disciples and said, Behold my father and my mother, my brethren and sisters and my children! For whosoever shall do the will of my Father which is in heaven, the same is my father and my mother, my brother and my sister, my son and my daughter.

11 AND there were some Pharisees who were covetous and proud of their riches, and he said unto them, Take heed unto yourselves, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.

12 And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully; and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits?

13 And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

14 And I will say to my soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.

15 But God said unto him, Thou fool, this night thy life shall be required of thee; then whose shall those things be which thou hast provided?

16 So is he that layeth up treasure for himself and is not rich in good works towards them that are in want.

CHAPTER XLVI.

THE TRANSFIGURATION ON THE MOUNT. TWELVE NEW COMMANDMENTS. THE NEW-OLD LAW OF LOVE. JOHN THE BAPTIST HAD BEEN ELIAS.

1 AFTER six days, when the feast of tabernacles was nigh at hand, Jesus taketh the twelve and bringeth them up into a high mountain apart, and as he was praying the fashion of his countenance was changed, and he was transfigured before them; and his race did shine as the sun, and his raiment was white as the light.

2 And, behold, there appeared unto them Moses and Elias talking with him, and spake of the Law, and of his decease which he should accomplish at Jerusalem.

3 And Moses spake saying, This is he of whom I foretold saying, A prophet from the midst of thy brethren,

like unto me, shall the Eternal send unto you, and that which the Eternal speaketh unto him shall he speak unto you, and unto him shall ye hearken, and whoso will not obey shall bring upon himself his own destruction.

4 Then said Peter unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee and one for Moses and one for Elias.

5 While he yet spake, behold a bright cloud overshadowed them, and twelve rays as of the sun issued from behind the cloud, and a voice came out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their faces and were sore amazed. And Jesus came and touched them and said, Arise and be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only; and the six glories were seen upon him.

7 AND Jesus said unto them, Behold a new law I give unto you, which is not new but old. Even as Moses gave the ten commandments to Israel after the flesh, so give I unto you the twelve for the Kingdom of Israel after the Spirit.

8 For who are the Israel of God? Even they of every nation and tribe who work righteousness, love mercy and keep my commandments, these are the true Israel of God. And standing upon his feet, Jesus spake saying:

9 HEAR O ISRAEL, IOVA, THY GOD, IS ONE; MANY ARE MY SEERS, AND MY PROPHETS. IN ME ALL LIVE AND MOVE, AND HAVE SUBSISTENCE.

10 YE SHALL NOT TAKE AWAY THE LIFE OF ANY CREATURE FOR YOUR PLEASURE, NOR FOR YOUR PROFIT, NOR YET TORTURE IT.

11 YE SHALL NOT STEAL THE GOODS OF ANY, NOR GATHER LANDS AND RICHES TO YOURSELVES, BEYOND YOUR NEED OR USE.

12 YE SHALL NOT EAT THE FLESH, NOR DRINK THE BLOOD, OF ANY SLAUGHTERED CREATURE; NOR YET ANYTHING WHICH BRINGETH DISORDER TO YOUR HEALTH OR SENSES.

13 YE SHALL NOT MAKE IMPURE MARRIAGES, WHERE LOVE AND HEALTH ARE NOT; NOR YET CORRUPT YOURSELVES, OR ANY CREATURE MADE PURE BY THE HOLY.

14 YE SHALL NOT BEAR FALSE WITNESS AGAINST ANY, NOR WILFULLY DECEIVE ANY BY A LIE TO HURT THEM.

15 YE SHALL NOT DO UNTO OTHERS AS YE WOULD NOT THAT OTHERS SHOULD DO UNTO YOU.

16 YE SHALL WORSHIP ONE ETERNAL, THE FATHER-

MOTHER OF HEAVEN, OF WHOM ARE ALL THINGS; AND REVERENCE THE HOLY NAME.

17 YE SHALL REVERE YOUR FATHERS AND YOUR MOTHERS ON EARTH, WHOSE CARE IS FOR YOU; AND ALL THE TEACHERS OF RIGHTEOUSNESS.

18 YE SHALL CHERISH AND PROTECT THE WEAK, AND THOSE WHO ARE OPPRESSED, AND ALL CREATURES THAT SUFFER WRONG.

19 YE SHALL WORK WITH YOUR HANDS THE THINGS THAT ARE GOOD AND SEEMLY; SO SHALL YE EAT THE FRUITS OF THE EARTH, AND LIVE LONG IN THE LAND.

20 YE SHALL PURIFY YOURSELVES DAILY AND REST THE SEVENTH DAY FROM LABOUR, KEEPING HOLY THE SABBATHS AND THE FESTIVALS OF YOUR GOD.

21 YE SHALL DO UNTO OTHERS AS YE WOULD THAT OTHERS SHOULD DO UNTO YOU.

22 And when the disciples heard these words, they smote upon their breasts saying, Wherein we have offended, O God forgive us; and may thy wisdom, love and truth within us, incline our hearts to love and keep this Holy Law.

23 And Jesus said unto them, My yoke is equal and my burden light; if ye will to bear it, to you it will be easy. Lay no other burden on those that would enter into the kingdom, but only these necessary things.

24 This is the new Law unto the Israel of God, and the Law is within; for it is the law of love, and it is not new but old. Take heed that ye add nothing to this law, neither take anything from it. Verily I say unto you, they who believe and obey this law will be saved, and they who know and obey it not, will be lost.

25 But as in Adam all die, so in Christ will all be made alive. And the disobedient will be purged through many fires; and they who persist will descend and will be lost for an age.

26 And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead.

27 His disciples asked him saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias verily cometh first and restoreth all things.

28 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise will also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

CHAPTER XLVII.

THE COMMANDMENTS TO BE WRITTEN ON OUR HEARTS,
 RATHER THAN ON TABLES OF MEMORIAL; AND TO BE
 OBEYED IN THE SPIRIT, WHICH IS FAR-REACHING. THE
 RICH MAN AND LAZARUS.

1 AND when they were come down from the Mount, one of his disciples asked him, Master, if a man keep not all the commandments, will he enter into Life? And he said, the Law is good in the letter, but more excellent in the spirit, for the letter without the spirit is dead, but the spirit maketh the letter alive.

2 Take ye heed that ye obey from the heart, and in the spirit of love, all the commandments which I have given unto you.

3 It hath been written, Thou shalt not kill; but I say unto you, if any hate and desire to slay, they are guilty of the law; yea if they cause hurt or torture to any innocent creature they are guilty; but if they kill to put an end to suffering which cannot be healed, they are not guilty, if they do it quickly and in love.

4 It hath been said, Thou shalt not steal; but I say unto you, if any, not content with that which they have, desire and seek after that which is another's, or if they withhold that which is just from the worker, they have stolen in their heart already, and their guilt is greater than that of one who stealeth a loaf in necessity, to satisfy his hunger.

5 Again ye have been told. Thou shalt not commit adultery; but I say unto you, if man or woman join together in marriage with unhealthy bodies, and beget unhealthy offspring, they are guilty, even though they have not taken their neighbour's spouse; and if any have not taken a woman who belongeth to another, but desireth in his heart and seeketh after her, he hath committed adultery already in spirit.

6 And again I say unto you, if any desire and seek to possess the body of any creature for food or for pleasure or for profit, they defile themselves thereby.

7 Yea and if a man telleth the truth to his neighbour in such wise as to lead him into evil, even though it be true in the letter, he is guilty.

8 Walk ye in the spirit, and thus shall ye fulfil the Law and be meet for the kingdom. Let the Law be

within your own hearts rather than on tables of memorial; which things nevertheless ye ought to do, and not to leave the other undone, for the Law which I have given unto you is holy, just and good, and blessed are all they who obey and walk therein.

9 God is Spirit, and they that worship him must worship him in spirit and in truth, at all times and in all places.

10 AND he spake this parable unto them that were rich saying, There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

11 And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

12 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried with great pomp. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

13 And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this place.

14 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And thus are the changes of life for the perfecting of souls. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence, till their time be accomplished.

15 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

16 Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they would repent.

17 And Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAPTER XLVIII.

JESUS FEEDS ONE THOUSAND WITH FIVE MELONS. HIS DISCIPLES PLUCK CORN TO EAT ON THE SABBATH. HE HEALS A WITHERED HAND ON THE SABBATH.

1 AND it came to pass as Jesus had been teaching the multitudes, and they were hungry and faint by reason of the heat of the day, that there passed by that way a woman on a camel laden with melons and other fruits.

2 And Jesus lifted up his voice and cried, O ye that thirst, seek ye the living water which cometh from heaven, for that is the water of life, which whoso drinketh thirsteth not again.

3 And he took of the fruit five melons and divided them among the people, and they did eat and their thirst was quenched, and he said unto them, If God maketh the sun to shine, and the water to fill out these fruits of the earth, shall not the same be the Sun of your souls, and fill you with the water of life?

4 Seek ye the truth, and let your souls be satisfied. The truth of God is that water which cometh from heaven, without money and without price; and they who drink shall be satisfied. And those whom he fed were one thousand—men, women and children—and none of them went home ahungred or athirst; and many that had fever were healed.

5 At that time Jesus went on the Sabbath day through the corn-fields, and his disciples were an hungred, and began to pluck the ears of corn and to eat.

6 But when the Pharisees saw it they said unto him, Behold thy disciples do that which it is not lawful to do upon the Sabbath day.

7 And he said unto them, Have ye not read what David did, when he was an hungred and they that were with him; how he entered into the house of God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

8 Or have ye not read in the law, how that on the sabbath days the priests in the Temple do work on the sabbath and are blameless? But I say unto you, That in this place is One greater than the temple.

9 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath.

10 AND when he was departed thence, he went into their synagogue. And behold there was a man which had his hand withered. And they asked him saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have but one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? And if ye give help to a sheep, shall ye not also to a man that needeth?

12 Wherefore it is lawful to do well on the sabbath day. Then saith he to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole like as the other.

13 Then the Pharisees went out and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed their sick and infirm, and charged them that they should not make it known.

14 So it was fulfilled which was spoken by Esaias the prophet saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit upon him and he shall shew judgment to the Gentiles.

15 He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

CHAPTER XLIX.

THE DESTRUCTION OF THE TEMPLE FORETOLD. MAN'S BODY IS THE TEMPLE OF GOD. THE TEMPLE AT JERUSALEM WAS POLLUTED BY SLAUGHTER AND BLOOD.

1 AND the Feast of the Passover was at hand; and it came to pass that some of the disciples, being masons, were set to repair one of the chambers of the temple. And Jesus was passing by, and they said unto him, Master, seest thou these great buildings, and what manner of stones are here, and how beautiful is the work of our ancestors?

2 And Jesus said, Yea it is beautiful and well wrought are the stones; but the time cometh when not one stone shall be left on another, for the enemy will overthrow both the city and the temple.

3 But the true temple is the body of man, in which God dwelleth by the Spirit; and when that temple is destroyed, in three days God raiseth up a more glorious temple, which the eye of the natural man perceiveth not.

4 Know ye not that ye are the temples of the holy spirit? and whoso destroyeth one of these temples, the same will be himself destroyed.

5 AND some of the scribes, hearing him, sought to entangle him in his talk and said, If thou wouldst put away the sacrifices of sheep and oxen and birds, to what purpose was this temple built for God by Solomon, which has taken forty and six years to restore?

6 And Jesus answered and said, It is written in the prophets, My house shall be called a house of prayer for all nations, for the sacrifice of praise and thanksgiving. But ye have made it a house of slaughter, and filled it with abominations.

7 Again it is written, From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles, and incense with a pure Offering shall be offered unto me. But ye have made it a desolation with your offerings of blood, and have used the sweet incense only to cover the ill savour thereof. I am come not to destroy the law, but to fulfil it.

8 Know ye not what is written? Obedience is better than sacrifice, and to hearken than the fat of rams. I, the Lord, am weary of your burnt offerings and vain oblations; your hands are full of blood.

9 And is it not written, What is the true sacrifice? Wash you and make you clean, and put away the evil from before mine eyes; cease to do evil and learn to do well. Do justice for the fatherless and the widow and all that are oppressed. So doing ye shall fulfil the law.

10 The day cometh when all that which is in the outer court, which pertaineth to blood offerings, shall be taken away, and pure worshippers shall worship the Eternal in purity and in truth.

11 And they said, Who art thou that seekest to do away with the sacrifices, and despisest the seed of Abraham? From the Greeks and the Egyptians hast thou learnt this blasphemy.

12 And Jesus said, Before Abraham was, I am. And they refused to listen, and some said, he is inspired by a demon, and others said, he is mad; and they went their way and told these things to the priests and elders. And they were wrath saying, He hath spoken blasphemy.

CHAPTER L.

JESUS THE LIGHT OF THE WORLD. IN EACH OF US THE
FATHER-MOTHER MAY BE SEEN.

1 THEM spake Jesus again unto them saying, I am the light of the world: he that followeth me will not walk in darkness, but will have the light of life. •

2 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

3 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

4 Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I come from the Father-Mother who sent me.

5 It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself; John bore witness of me, and he is a prophet; and the Spirit of truth that sent me beareth witness of me.

6 Then said they unto him, Where are thy Father and thy Mother? Jesus answered, Ye neither know me nor my Father; if ye had known me, ye should have known my Father and my Mother also.

7 And one said, shew us the Father, shew us the Mother, and we will believe thee. And he answered saying, If thou hast seen thy brother and felt his love thou hast seen the Father; if thou hast seen thy sister and felt her love, thou hast seen the Mother.

8 Far and near, the All Holy knoweth His own; yea in each of you the Fatherhood and the Motherhood may be seen, for the Father and the Mother are One in God.

9 These words spake Jesus in the treasury, as he taught in the temple. And no man laid hands on him, for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

10 Then said the Jews, Will he kill himself? because he said, Whither I go ye cannot come. And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.

11 I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am of God, ye shall die in your sins.

12 Then said they unto him, Who art thou? And Jesus said unto them, Even the same that I said unto you from the beginning.

13 I have many things to say which shall judge you: but the Holy One that sent me is true, and I speak to the world those things which I have heard from above.

14 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am sent of God, and that I do nothing of myself, but as the All Holy hath taught me, I speak these things. He who sent me^{is} with me: the All Holy hath not left me alone; for I do always those things that please the Eternal.

15 As he spake these words, many believed on him, for they said, He is a prophet sent from God; him let us hear.

CHAPTER LI.

THE TRUTH WILL MAKE US FREE. JESUS QUOTES JEREMIAH AGAINST BLOOD OFFERINGS AND SACRIFICES.

1 THEN said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye will know the truth, and the truth will make you free.

2 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye will be made free? Jesus answered them, Verily verily I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son even the Daughter abideth ever.

3 If the Son therefore shall make you free, ye will be free indeed. I know that ye are Abraham's seed after the flesh; but ye seek to kill me because my word hath no place in you.

4 I speak that which I have seen with my Father, and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham.

5 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

6 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but the All Holy sent me. Why do ye not understand my speech? even because ye cannot bear my word.

7 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

8 When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.

9 As Moses lifted up the serpent in the wilderness, so must the Son and Daughter of man be lifted up, that whosoever gazeth, believing, should not perish but have everlasting life.

10 Which of you convicteth me of sin? And if I say, the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

11 Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour the All Holy, and ye do dishonour me. And I seek not mine own glory, but the glory of God. But there is one that seeketh and judgeth.

12 And certain of the elders and scribes from the temple came unto him saying, Why do thy disciples teach men that it is unlawful to eat the flesh of beasts, though they be offered in sacrifice as by Moses ordained?

13 For it is written, God said to Noah, The fear and the dread of you shall be upon every beast of the field and every bird of the air and every fish of the sea; into your hand they are delivered.

14 And Jesus said unto them, Ye hypocrites, well did Esaias speak of you and your forefathers saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips, but their heart is far from me; for in vain do they worship me teaching for divine doctrines the commandments of men, in my name but to satisfy their own lusts.

15 As also Jeremiah bare witness when he said, concerning blood offerings and sacrifices, I the Lord God commanded none of these things, in the day that ye came out of Egypt; but only this I commanded you, to do righteousness, to walk in the ancient paths, to do justice, love mercy, and walk humbly with your God.

16 But ye did not hearken to me, who in the begining gave you all manner of seed and fruit of the trees, for the food and healing of man and beast. And they said, Thou speakest against the law.

17 And he said, Against Moses indeed I do not speak, nor against the law, but against them who corrupted his law, which he permitted for the hardness of your hearts.

18 But behold a greater than Moses is here! And they were wroth and took up stones to cast at him. And Jesus passed through their midst and was hidden from their violence.

CHAPTER LII.

THE PRE-EXISTENCE OF JESUS. THEY THAT SLEW THE PROPHETS DID SO BECAUSE OF THEIR OWN LUSTS. THE CROWD TAKE UP STONES TO CAST AT JESUS. IN THE CHRIST THE MALE AND THE FEMALE, WISDOM AND LOVE, THE HEAD AND THE HEART, ARE AT-ONE'D.

1 ANOTHER time Jesus said, Verily verily I say unto you, if a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil.

2 Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

3 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say I know him not, I should be a liar like unto you; but I know the All Holy and am known of the Eternal.

4 Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

5 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I AM.

6 And he said unto them, The All Holy hath sent you many prophets, but ye rose against them that were contrary to your lusts, reviling some and slaying others.

7 Then took they up stones to cast at him: but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by unseen.

8 Again when his disciples were with him in a place apart, one of them asked him concerning the kingdom, and he said unto them :

9 As above, so below. As within, so without. As on the right hand, so on the left. As before, so behind. As with the great, so with the small. As with the male, so with the female. When these things shall be seen, then shall ye see the kingdom of God.

10 For in me there is neither Male nor Female, but both are One in the All Perfect. The woman is not without the man, nor is the man without the woman.

11 Wisdom is not without love, nor is love without wisdom. The head is not without the heart, nor is the heart without the head, in the Christ who at-oneth all things. For God hath made all things by number by weight and by measure, corresponding the one with the other.

12 These things are for them that understand, to believe. If they understand not, they are not for them. For to believe is to understand, and to believe not is not to understand.

CHAPTER LIII.

JESUS HEALS A MAN BORN BLIND. THEY THAT ATTAIN TO THE RESURRECTION FROM THE DEAD NEITHER MARRY NOR DIE.

1 AND at another time, as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man or his parents, that he was born blind?

2 Jesus answered, To what purport is it, whether this man sinned or his parents, so that the works of God are made manifest in him? I must work the works of my Father who sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

3 When he had thus spoken he spat on the ground, and mingled clay with the spittle, and anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam [this meaneth by interpretation, Sent.] He went his way therefore and washed, and came seeing.

4 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him: but he said, I am he.

5 Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

6 Then said they unto him, Where is he? He said, I know not where he is, that made me whole.

7 Then came to him certain of the Sadducees, who deny that there is a resurrection, and they asked him saying, Master, Moses said, If a man die having no children, his brother shall marry his wife and raise up seed unto his brother.

8 Now there were seven brethren, and the first took a wife and died: and the second took her to wife and he died childless: and the third, unto the seventh: and last of all the woman died also.

9 Now in the resurrection, whose of them shall she be of them? for the seven had her to wife.

10 And Jesus answered them saying, whether a woman with seven husbands, or a man with seven wives, the case is the same. For the children of this world marry and are given in marriage.

11 But they which, being worthy, attain to the resurrection from the dead, neither marry nor are given in marriage, nor can they die any more; for they are equal to the angels and are the children of God, being the children of the resurrection.

12 Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham Isaac and Jacob; for he is not the God of the dead but of the living, for all live unto Him.

CHAPTER LIV.

THE PHARISEES QUESTION THE MAN BORN BLIND, WHO
AFTERWARDS WORSHIPS JESUS. THE HOUSE OF THE WISE
MASTER-BUILDER. A PARABLE OF THE BODY AND ITS
MEMBERS.

1 THEN they brought to the Pharisees him that aforetime was blind; and it was the sabbath day when Jesus made the clay and opened his eyes.

2 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed and do see.

3 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day.

Others said, how can a man that is a sinner do such miracles? And there was a division among them.

4 They say unto the blind man again, What sayest thou of him that hath opened thine eyes? He said, He is a prophet.

5 But the Jews did not believe concerning him that he had been blind and received his sight, until they called the parents of him that had received his sight.

6 And they asked them saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind; but by what means he now seeth we know not, nor who hath opened his eyes; he is of age, ask him, he shall speak for himself.

7 These words spake his parents because they feared the Jews; for the Jews had agreed already that, if any man did confess that he was the Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him.

8 Then again called they the man that had been blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no I know not; one thing I know, that whereas I was blind now I see.

9 Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

10 Then they reviled him and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow we know not from whence he is.

11 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is and yet he hath opened mine eyes. Now we know that God heareth not sinners;

12 But if any man be a worshipper of God and doeth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

13 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

14 Jesus heard that they had cast him out, and when he had found him he said unto him, Dost thou believe on

the Son of God? He answered and said, Who is he, Lord, that I might believe on him.

15 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

16 And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

17 AND Jesus, when he came to a certain place where seven palm trees grew, gathered his disciples around him, and to each he gave a number, and a name which he only knew who received it. And he said unto them, Stand ye as pillars in the House of God, and shew forth the order according to your numbers which ye have received.

18 And they stood around him, and they made a body four square, and they counted the number, and could not. And they said unto him, Lord we cannot. And Jesus said, Let him who is greatest among you be even as the least, and the symbol of that which is first be as the symbol of that which is last.

19 And they did so, and in every way was there equality, and yet each bore a different number, and the one side was as the other, and the upper was as the lower, and the inner as the outer. And the Lord said, It is enough. Such is the House of the wise Master Builder. Four square is it, and perfect.* Many are the chambers, but the house is one.

20 Again consider the body of man, which is a temple of the Spirit. For the body is one, united to its head, which with it is one body. And it has many members, yet all are one body, and the one Spirit ruleth and worketh in all. So is it also in the kingdom.

21 And the head doth not say to the bosom, I have no need of thee, nor the right hand to the left, I have no need of thee, nor the left foot to the right, I have no need of thee; neither the eyes to the ears, we have no need of you, nor the mouth to the nose, I have no need of thee. For God hath set in the one body every member as is fitting.

22 If the whole were the head, where were the breasts? If the whole were the belly, where were the feet? yea, those members which some affirm to be less honourable, upon them hath God bestowed the more honour.

* See also LXVII, 17-20, and Note 3, with diagram.

23 And those parts which some call uncomely, upon them hath been bestowed more abundant comeliness, that they may care one for the other; so, if one member suffers all members suffer with it, and if one member is honoured all members rejoice.

24 Now ye are my body; and each one of you is a member in particular, and to each one of you do I give the fitting place, and one Head over all, and one Heart the centre of all, that there be no lack nor schism; that so, with your bodies your souls and your spirits, ye may glorify the All Parent, through the Divine Spirit which worketh in all and through all.

CHAPTER LV.

JESUS TAKES UP A LAMB AND TALKS LOVINGLY TO IT. HE CALLS HIMSELF THE GOOD SHEPHERD. HE IS ONE WITH THE ALL-FATHER. THE CROWD AGAIN SEEK TO STONE HIM.

1 AT that time there passed by the way a shepherd leading his flock to the fold; and Jesus took up one of the young lambs in his arms, and talked to it lovingly and pressed it to his bosom. And he spake to his disciples saying,

2 I am the good shepherd, and know my sheep and am known of mine. As the Parent of all knoweth me, even so know I my sheep, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they will hear my voice, and there will be one flock and one shepherd.

3 I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay my body down, and I have power to take it up again.

4 I am the good shepherd; the good shepherd feedeth his flock; he gathereth his lambs in his arms and carrieth them in his bosom, and gently leadeth those that are with young; yea the good shepherd giveth his life for the sheep.

5 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and saveth the sheep and fleeth, and the wolf catcheth the sheep and scattereth them. The hireling fleeth because he is an hireling, and careth not for the sheep.

6 I am the door: all who enter by me will be safe, and will go in and out and find pasture. The evil one cometh not but to steal and to kill and to destroy;

I am come that they might have life, and that they might have it more abundantly.

7 He that entereth in by the door is the shepherd of the sheep, to whom the porter openeth; and the sheep hear his voice, and he calleth his sheep by name and leadeth them out, and he knoweth the number.

8 And when he putteth forth his sheep he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

9 This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, My sheep hear my voice; and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

10 My Father, who gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

11 Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

12 The Jews answered him saying, For a good work we stone thee not, but for blasphemy, because that thou, being a man, makest thyself equal with God. Jesus answered them, Said I that I was equal with God? nay, but I am one with God. Is it not written in the Scripture, I said, Ye are gods?

13 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father of all hath sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God, and therefore One with the All Father?

14 If I do not the works of my Father believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.

15 Therefore they sought again to take him, but he escaped out of their hands, and went away again beyond Jordan into the place where John at first baptized, and there he abode.

16 And many resorted unto him, and said, John indeed did no miracle, but all things that John spake of this man were true; he is the Prophet that should come. And many believed on him.

CHAPTER LVI.

JESUS RECALLS LAZARUS TO THE BODY. WHEN THE THREAD OF LIFE IS CUT INDEED, IT COMETH NOT AGAIN; BUT SO LONG AS IT IS WHOLE, THERE IS HOPE.

1 Now a certain man was sick named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.)

2 Therefore his sisters sent unto him saying, Lord, behold he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but that the glory of God might be made manifest in him. Now Jesus loved Mary and her sister and Lazarus.

3 But after hearing that Lazarus was sick, Jesus abode two days still in the same place where he was. Then after that, saith he to his disciples, Let us go into Judæa again.

4 His disciples said unto him, Master, the Jews of late sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walketh in the day he stumbleth not, because he seeth the light of this world.

5 But if a man walk in the night, he stumbleth, because there is no light in him. These things said he, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

6 Then said his disciples, Lord if he sleep, he shall do well. And a messenger came unto him saying, Lazarus is dead.

7 Now when Jesus came, he found that he had lain in the grave four days already (Bethany was nigh unto Jerusalem, about fifteen furlongs off). And many of the Jews came to Martha and Mary to comfort them concerning their brother.

8 Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat still in the house. Then said Martha unto Jesus, Lord if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.

9 Jesus saith unto her, Thy brother sleepeth, and he shall rise again. Martha said unto him, I know that he shall rise again, at the resurrection at the last day.

10 Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet will he live. I am the way the truth and the life, and whosoever liveth and believeth in me will never die.

11 She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said she went her way and called Mary her sister secretly, saying, The Master is come and calleth for thee. As soon as she heard that, she arose quickly and came unto him.

12 Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house and comforted her, when they saw Mary that she arose up hastily and went out, followed her saying, She goeth unto the grave to weep there.

13 Then when Mary was come to where Jesus was, and saw him, she fell down at his feet saying unto him, Lord if thou hadst been here my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping that came with her, he groaned in the spirit and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see; and Jesus wept.

14 Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore, groaning again in himself, cometh to the grave. It was a cave, and a stone lay upon it.

15 Jesus said, Take ye away the stone. Martha, the sister of him that was supposed to be dead, saith unto him, Lord by this time he stinketh, for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God? Then they took away the stone from the place where Lazarus was laid.

16 And Jesus lifted up his eyes, and chanting, invoked the great Name, and said, My Parent, I thank Thee that thou hast heard me. And I know that Thou hearest me always, but because of the people which stand by I call upon Thee, that they may believe that Thou hast sent me. And when he had thus spoken he cried with a loud voice, Lazarus come forth.

17 And he that was as dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin.

18 Jesus said unto them, Loose him, and let him go. When the thread of life is cut indeed, it cometh not again; but while it is whole there is hope. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

CHAPTER LVII.

TO ENTER THE KINGDOM, WE MUST BECOME INNOCENT AND TEACHABLE AS LITTLE CHILDREN. PARABLES OF THE FISHES WHO ASKED TO BE SHOWN THE WATER; AND OF THE SERVANT WHO WAS FORGIVEN MUCH, BUT WOULD NOT FORGIVE HIS FELLOW-SERVANT.

1 AT the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily I say unto you, except ye be converted, and become innocent and teachable as little children, ye shall not enter into the kingdom of Heaven.

2 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.

3 Woe unto the world because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh. Wherefore if thy lust, or thy pleasure, do offend others, cut them off and cast them from thee: it is better for thee to enter into life without, rather than having that which will be cast into everlasting fire.*

4 Take heed that ye neglect not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of God. For the Son of man is come to save that which was lost.

5 Even so, it is not the will of your Father who is in heaven, that one of these little ones should perish.

6 AND there were certain men of doubtful mind which came unto Jesus and said unto him, Thou tellest us that our life and being is from God; but we have never seen God, nor do we know of any God. Canst thou shew us him whom thou callest the Father-Mother, one God? We know not if there be a God.

7 Jesus answered them saying, Hear ye this parable of the fishes. The fishes of a certain river communed with one another saying, They tell us that our life and

* See Note 7.

being is from water, but we have never seen water, we know not what it is. Then some among them, wiser than the rest, said, We have heard that there dwelleth in the sea a wise and learned Fish, who knoweth all things. Let us journey to him, and ask him to shew us what water is.

8 So several of them set out to find this great and wise Fish; and they came at last to the sea wherein the wise Fish dwelt, and asked of him.

9 And when he heard them he said unto them, O ye foolish fish that consider not! Wise are ye, the few, who seek. In the water ye live and move and have your being; from the water ye came, to the water ye return. Ye live in the water, yet ye know it not.

10 In like manner, ye live in God; and yet ye ask of me, Shew us God! God is in all things, and all things are in God.

11 AGAIN Jesus said unto them, If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

12 And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as those that are outside the church. Verily I say unto you, Whatsoever ye shall justly bind on earth shall be bound in heaven; and whatsoever ye shall justly loose on earth, shall be loosed in heaven.

13 Again I say unto you, That if seven, or even if three of you, shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father-Mother who is in heaven. For where even three are gathered together in my name, there am I in the midst of them; and if there be but one, I am in the heart of that one.

14 THEN came Peter to him and said, Lord, how oft shalt my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee. Until seven times, but until seventy times seven. For in the Prophets likewise unrighteousness was found, even after they were anointed by the Holy Spirit. ●

15 And he spake this parable saying, There was a certain king who would take account of his servants, and when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be

sold, and his wife and children and all that he had, and payment to be made.

16 The servant, therefore, fell down and worshipped him saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him and forgave him his debt.

17 But the same servant went out and found one of his fellow-servants which owed him a hundred pence, and he laid hands on him and took him by the throat saying, Pay me that thou owest.

18 And his fellow-servant fell down at his feet and besought him saying, Have patience with me and I will pay thee all. And he would not, but went and cast him into prison till he should pay the debt.

19 So when his fellow-servants saw what he had done they were very sorry, and came and told unto their lord all that was done.

20 Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

21 So likewise shall the heavenly Parent judge you, if ye from your hearts forgive not, every one, his brother or sister their trespasses. Nevertheless, let every man see that he pay that which he oweth; for God loveth the just.

CHAPTER LVIII.

OF THE SONS AND DAUGHTERS OF GOD, WHO ARE GATHERED FROM ALL NATIONS. PARABLES OF THE LOST SHEEP, THE LOST SILVER, AND THE PRODIGAL SON.

1 JESUS said unto the disciples and to the multitude around them, Who is the son of God? Who is the daughter of God? Even the company of those who turn from all evil and do righteousness, who love mercy and walk reverently with their God. These are the sons and the daughters of man who come up out of Egypt, to whom it is given that they should be called the sons and the daughters of God.

2 And they are gathered from all tribes and nations and peoples and tongues; and they come from the East

and the West and the North and the South, and they dwell on Mount Zion; and they eat bread and they drink of the fruit of the vine at the table of God, and they see God face to face.

3 Then drew near unto him all the tax-gatherers and sinners for to hear him. And the Pharisees and Scribes murmured saying, This man receiveth sinners and eateth with them.

4 And he spake this parable unto them saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders, rejoicing.

5 And when he cometh home, he calleth together his friends and neighbours saying unto them. Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

6 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and seek diligently till she find it? And when she hath found it she calleth her friends and her neighbours together saying, Rejoice with me, for I have found the piece of silver which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

7 And he also spake this parable, A certain man had two sons, and the younger of them said to his parents, Give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living.

8 And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

9 And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more

worthy to be called thy son; make me as one of thy hired servants.

10 And he arose and came to his parents. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.

11 But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the best ripe fruits, and the bread and the oil and the wine, and let us eat and be merry; for this my son was dead and is alive again, he was lost and is found. And they began to be merry.

12 Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath prepared the bread and the oil and the wine and the best ripe fruits, because he hath received him safe and sound.

13 And he was angry and would not go in; therefore came his father out and entreated him. And he answering said to his father, Lo these many years have I served thee, neither transgressed I at any time thy commandments; and yet thou never gavest me such goodly feast, that I might make merry with my friends.

14 But as soon as this thy son is come, which hath devoured thy living with harlots, thou preparest for him a feast of the best that thou hast.

15 And his father said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost and is found.

CHAPTER LIX.

THE GREAT RESPONSIBILITY OF THOSE THAT FALL INTO SIN AFTER FINDING THE WAY OF LIFE—THE MYSTERIES OF LIGHT. THE STORY OF ZACCHAEUS.

1 AND Jesus went up into a mountain, and there he sat with his disciples and taught them; and he said unto them, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

2 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

3 Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

4 Blessed are those servants whom the lord when he cometh shall find watching; verily I say unto you, that he will gird himself and make them sit down to meat, and will come forth and serve them.

5 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

6 And this know, that if the guardian of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

7 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion in due season?

8 Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you, he will make him ruler over all that he hath.

9 But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the gren servants and maidens, and to eat and drink and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will appoint him his portion with the unbelievers in the outer darkness, with the cruel and

them that have no love, no pity : there will be weeping and gnashing of teeth.

10 And that servant which knew his lord's will, and prepared not himself, neither did according to his will, will be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, will be beaten with few stripes. For unto whomsoever much is given of him will much be required, and to whom men have committed much, of him they will ask the more.

11 For those who know the Godhead, and have found the way of life, the mysteries of light, and then have fallen into sin, will be punished with greater chastisements than those who have not known the way of life.

12 Such will return when their cycle is completed ; and to them will be given space to consider, and to amend their lives, and learning the mysteries, to enter into the kingdom of light.

13 AND Jesus entered and passed through Jericho. And behold there was a man named Zacchæus, which was the chief among the collectors of tribute, and he was rich.

14 And he sought to see Jesus, and could not for the press, because he was little of stature. And he ran before and climbed up into a sycamore tree to see him, for he was to pass that way.

15 And when Jesus came to the place he looked up and saw him, and said unto him, Zacchæus, make haste and come down ; for to-day I must abide at thy house. And he made haste and came down, and received him joyfully.

16 And when they saw it they all murmured saying, That he was gone to be guest with a man that was a sinner.

17 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold.

18 And Jesus said unto him, This day is salvation come to thine house ; for inasmuch as thou art a just man, thou also art a son of Abraham. For the Son of man is come to seek and to save that which was lost.

CHAPTER LX.

JESUS REBUKES PRIDE AND HYPOCRISY. HE MOURNS
OVER JERUSALE ..:

1 THEN spake Jesus to the multitude and to his disciples saying, The scribes and the Pharisees sit in

Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.

2 And all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.

3 But desire not ye to be called Rabbi; for one is your Rabbi, even Christ; and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven.

4 Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.

5 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

6 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye will receive the greater condemnation.

7 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

8 Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold?

9 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift?

10 Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. And whoso shall swear by the temple, sweareth by it and by him that dwelleth

therein. And he that shall swear by heaven sweareth by the throne of God, and by him that sitteth thereon.

11 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment mércy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel.

12 Woe unto you, scribes and Pharisees, hypócrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, then the outside of them that it may be clean also.

13 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

14 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

15 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

16 Wherefore, behold I send unto you prophets and wise men and scribes: and some of them ye will kill and crucify; and some of them will ye scourge in your synagogues, and persecute them from city to city: so that upon you will come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things will come upon this generation.

17 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

18 Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

CHAPTER LXI.

JESUS FORETELLS THE END OF THE CYCLE.

1 AND as Jesus sat upon the Mount of Olives, the disciples came unto him privately saying, Tell us, when will these things be? and what will be the sign of thy coming, and of the end of the age? And Jesus answered and said unto them, Take heed that no man deceive you. For many will come in my Name, saying, I am Christ; and will deceive many.

2 And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there will be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows.

3 And in those days those that have power will gather to themselves the lands and riches of the earth for their own lusts, and will oppress the many who lack, and hold them in bondage, and use them to increase their riches; and they will oppress even the beasts of the field, setting up the abominable thing. But God will send his messengers, and they will proclaim his laws, which men have hidden by their traditions, and those that transgress will die.

4 Then will they deliver you up to be afflicted, and will kill you; and ye will be hated of all nations for my name's sake. And then will many be offended, and will betray one another, and will hate one another. And many false prophets will rise, and will deceive many.

5 And because iniquity will abound, the love of many will wax cold. But he that shall endure unto the end, the same will be saved. And this gospel of the kingdom will be preached in all the world, for a witness unto all nations; and then will the end come.

6 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place—(whoso readeth, let him understand)—then let them which be in Judæa flee to the mountains; let him which is on the housetop not come down to take anything out of the house; neither let him which is in the field return back to take his clothes.

7 And woe unto them that are with child, and to them that give suck, in those days! But pray ye that

your flight be not in the winter, neither on the sabbath day; for then will be great tribulation, such as was not since the beginning of the world to this time, no, nor ever will be. And except that the Lord had shortened those days, there should no flesh be saved; but for the elect's sake those days will be shortened.

8 Then if any man shall say unto you, Lo here is Christ, or Lo he is there; believe it not. For there will arise false Christs and false prophets, and will shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before.

9 Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east and shineth even unto the west, so will also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

10 Immediately after the tribulation of those days, will the sun be darkened and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

11 And then will appear the sign of the Son of man in heaven; and then will all the tribes of the earth mourn; and they will see the Son of man coming in the clouds of heaven with power and great glory. And he will send his angels, with a great sound as of a trumpet; and they will gather together his elect from the four winds, from one end of heaven to the other.

12 Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation will not pass till all these things be fulfilled. Heaven and earth will pass away, but my words will not pass away.

13 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. For as the days of Noe were, so will also the coming of the Son of man be.

14 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came, and took them all away; so will also the coming of the Son of man be.

15 Then will two be in the field; the one will be taken, and the other left. Two women will be grinding

at the mill; the one will be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come.

CHAPTER LXII.

PARABLE OF THE TEN VIRGINS. WE ARE TO KEEP OUR LAMPS BURNING. PARABLE OF THE TALENTS. THE WIDOW'S MITE.

1 THEN shall the kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish.

2 They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

3 While the bridegroom tarried, they all slumbered and slept. And at midnight there was a great cry made. Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps.

4 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

5 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

6 Afterward came also the other virgins saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

7 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Keep your lamps burning. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

8 Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

9 After a long time, the lord of those servants cometh and reckoneth with them. And so he that had received

five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

10 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

11 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth; lo there thou hast that is thine.

12 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed? Thou oughtest therefore to have put thy talent to use, with profit, and then at my coming I should have received mine own with usury.

13 Take therefore the talent from him, and give it unto him who hath ten talents. For unto every one that hath improved shall be given, and he shall have abundance, but from him that hath not improved, shall be taken away even that which he hath. And cast ye out the unprofitable servant into outer darkness, for that is the portion he hath chosen.

14 Jesus also said unto his disciples, Be ye approved money-changers of the kingdom, rejecting the bad and the false, and retaining the good and the true.

15 AND Jesus sat over against the treasury and beheld how the people cast money into the treasury; and many that were rich cast in much.

16 And there came a certain poor widow and she threw in two mites, which make a farthing.

17 And He called His disciples unto him and said, Verily I say unto you, that this poor widow hath cast in more than all they which have cast into the treasury.

18 For all they did cast in of their abundance, but she of her poverty did cast in all that she had, even all her living.

CHAPTER LXIII.

GOD THE FOUNT OF ALL LIFE AND ALL SUBSTANCE. THE THINGS SEEN ARE MANIFESTATIONS OF THE UNSEEN, WHICH ARE ETERNAL. THE SONS AND DAUGHTERS OF THE ETERNAL DWELL WITH MEN AND TEACH THEM. THE MEANING OF AN ANCIENT TEXT, WHICH HAD BEEN MISUNDERSTOOD, IS EXPLAINED.

1 JESUS came to a certain fountain near Bethany, around which grew twelve palm trees, where he often went with his disciples to teach them of the mysteries of the kingdom; and there he sat beneath the shade of the trees and his disciples with him.

2 And one of them said, Master,* it is written of old, The Alohim made man in Their own image, male and female created They them. How sayest thou then that God is one? And Jesus said unto them, Verily I say unto you, In God there is neither male nor female, and yet both are one, and God is the Two in One. He is She and She is He. The Alohim—our God—is Perfect, Infinite, and One.

3 As in the man, the Father is manifest and the Mother hidden; so in the woman, the mother is manifest and the Father hidden. Therefore shall the name of the Father and the Mother be equally hallowed; for They are the great Powers of God, and the one is not without the other, in the One God.

4 Adore ye God, above you, beneath you, on the right hand, on the left hand, before you, behind you, within you, around you. Verily there is but One God, Who is All in All, and in Whom all things do consist; the Fount of all Life and all Substance, without beginning and without end.

5 The things which are seen and pass away, are the manifestations of the unseen which are eternal; that from the visible things of nature ye may reach to the invisible things of the Godhead, and by that which is natural attain to that which is spiritual.

6 Verily the Alohim created man in the divine image, male and female, and all nature is in the image of God; therefore is God both male and female, not divided, but the Two in One, Undivided and Eternal, by Whom and in Whom are all things, visible and invisible.

7 From the Eternal they flow, to the Eternal they return. The spirit to Spirit, soul to Soul, mind to

Mind, sense to Sense, life to Life, form to Form, dust to Dust.

8 In the beginning God willed, and there came forth the beloved Son, the divine Love, and the beloved Daughter, the holy Wisdom, equally proceeding from the One Eternal Fount; and of these are the generations of the Spirits of God, the Sons and Daughters of the Eternal.

9 And these descend to earth and dwell with men and teach them the ways of God, to love the laws of the Eternal and obey them, that in them they may find salvation.

10 Many nations have seen their day. Under divers names have They been revealed to them, and they have rejoiced in their light; and even now They come again unto you, but Israel receiveth them not.

11 Verily I say unto you, my twelve whom I have chosen, that which hath been taught by them of old time is true—though corrupted by the foolish imaginations of men.

12 Again, Jesus spake unto Mary Magdalene saying, It is written in the law, Whoso leaveth father or mother, let him die the death. Now the law speaketh not of the parents in this life, but of the Indweller of light which is in us unto this day.

13 Whoso therefore forsaketh Christ the Saviour, the Holy law, and the body of the Elect, let him die the death. Yea, let him be lost in the outer darkness, for so he hath willed and none can hinder it.

CHAPTER LXIV.

WE SHOULD STRIVE NOW TO RECEIVE THE MYSTERIES OF LIGHT—LEST, IF WE PUT OFF THE ATTEMPT FROM BIRTH TO BIRTH, THE DOOR BE SHUT BEFORE WE HAVE ENTERED.

1 Now, on the evening of the sabbath before the Passover, as Jesus was in Bethany, he went to the house of Simon the leper, and there they made him a supper; and Martha served, while Lazarus was one of them that sat at table with him.

2 And there came Mary called Magdalene, having an alabaster box of ointment of spikenard, very precious; and she opened the box and poured the ointment on the head of Jesus, and anointed his feet, and wiped them with the hair of her head.

3 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him. Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. And they murmured against her.

4 Then said Jesus, Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying.

5 Verily I say unto you, wheresoever this gospel shall be preached in the whole world, this also that she hath done will be spoken of for a memorial of her.

6 Then entered Satan into Judas Iscariot, being of the number of the twelve; and he went his way and communed with the chief priests and captains how he might betray Jesus unto them. And they were glad, and covenanted with him for thirty pieces of silver, the price of a slave, and he promised them, and after that sought opportunity to betray him.

7 And at that time Jesus said to his disciples, Preach ye unto all the world saying, Strive to receive the mysteries of Light, and to enter into the Kingdom of Light; for now is the accepted time and now is the day of salvation.

8 Put ye not off from day to day, and from cycle to cycle, and aeon to aeon, in the belief, that when ye

return to this world ye will succeed in gaining the mysteries, and entering into the Kingdom of Light.

9 For ye know not when the number of perfected souls shall be filled up, and then will the gates of the Kingdom of Light be shut, and from that time none will be able to come in thereby, nor will any go forth.

10 Strive ye that ye may enter in while the call is made; before the number of perfected souls shall be sealed and complete, and the door be shut.

CHAPTER LXV.

IN THE HIDDEN DEITY, THE ONE-LY, ARE FOUR TRINITIES. EVERY PERFECTED HUMAN BEING IS BOTH MAN AND WOMAN—A BIUNE TRINITY, EVEN AS GOD IS THE FATHER-MOTHER. JESUS AND HIS CHURCH, THE ELECT OF HUMANITY, ARE ONE. THE CHURCH OF THE FIRST-BORN IS MOTHER, BRIDE AND DAUGHTER OF THE ETERNAL, WHO IS HER SON, SPOUSE AND FATHER. IN EVERY CHILD OF MAN WILL BE ACCOMPLISHED THE MYSTERY OF GOD. THE KINGDOM COMES TO EACH WHEN THE WITHOUT IS AS THE WITHIN, AND THE MALE WITH THE FEMALE, TWO IN ONE.

1 AGAIN Jesus taught them saying, God hath raised up witnesses to the truth in every nation and every age, that all might know the will of the Eternal and do it, and after that enter into the kingdom, to be rulers and workers with the Eternal.

2 God is Power, Love and Wisdom, and these three are One. God is Truth, Goodness and Beauty, and these three are One.

3 God is Justice, Knowledge and Purity, and these three are One. God is Splendour, Compassion and Holiness, and these three are One.*

4 And these four Trinities are One in the hidden Deity, the Perfect, the Infinite, the One-ly.†

5 Likewise, in every man who is perfected there are three persons, that of the son, that of the spouse, and that of the father; and these three are one.

6 So in every woman who is perfected there are three persons, that of the daughter, that of the bride, and that of the mother; and these three are one; and the man and the woman are one, even as God is one.

7 Thus it is with God the Father-Mother, in Whom is neither male nor female, and in Whom are both; and each is threefold; and all are One in the hidden Unity.

* See Note 6 at the end of the book

† See Note 4

8 Marvel not at this; for as it is above so it is below, and as it is below so it is above, and that which is on earth is so because it is so in Heaven.

9 Again I say unto you, I and My Bride are one, even as Maria Magdalena, whom I have chosen and sanctified unto Myself as a type, is one with Me. I and My Church are One; and the Church is the elect of humanity, for the salvation of all.

10 The Church of the first-born is the Maria of God. Thus saith the Eternal, She is My Mother and she hath ever conceived Me, and brought Me forth as Her Son, in every age and clime. She is My Bride, ever one in Holy Union with Me her Spouse. She is My Daughter, for she hath ever issued and proceeded from Me her Father, rejoicing in Me.

11 And these two Trinities are One in the Eternal, and are shown forth in each man and woman who are made perfect; ever being born of God and rejoicing in light, ever being lifted up and made one with God, ever conceiving and bringing forth God, for the salvation of the many.*

12 This is the mystery of the Trinity in humanity; and moreover in every individual child of man must be accomplished the mystery of God, ever witnessing to the light, suffering for the truth, ascending into heaven, and sending forth the Spirit of truth. And this is the path of salvation; for the kingdom of God is within.

13 And one said unto him, Master, when shall the kingdom come? And he answered and said, When that which is without shall be as that which is within, and that which is within shall be as that which is without, and the male with the female, neither male nor female, but the two in One. Whoso hath ears to hear, let him hear.

CHAPTER LXVI

THE ENTRY INTO JERUSALEM. PARABLE OF THE SHEEP AND THE GOATS.

1 Now on the first day of the week when they came nigh to Jerusalem, unto Bethphage and Bethan⁹, at the Mount of Olives, he sendeth forth two of his disciples and saith unto them, Go your way into the village over against you, and as soon as ye be entered into it ye shalt find a colt tied, whereon never man sat; loose him and bring him.

* See Notes at the end of the book.

2 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither.

3 And they went their way and found the colt tied without, in a place where two ways met, and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them, even as Jesus had commanded. And they let them go.

4 And they brought the colt to Jesus, and cast their garments upon him, and he sat upon him. And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way.

5 And they that went before and they that followed cried saying, Hosanna, Blessed is he that cometh in the name of the Lord: Blessed be the Kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

6 AND Jesus entered into Jerusalem and into the temple; and when he had looked round about upon all things, he spake this parable unto them saying—

7 When the Son of man shall come in his glory, and all the holy angels with him, then will he sit upon the throne of his glory. And before him will be gathered all nations, and he will separate them one from another, as a shepherd divideth his sheep from the goats. And he will set the sheep on his right hand, but the goats on the left.

8 Then will the King say unto those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me food: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.

9 Then will the righteous answer him saying, Lord, when saw we thee an hungred and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison, and came unto thee?

10 And the King will answer and say unto them, Behold, I manifest myself unto you in all created forms; and verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

the commands of the Most High, and rebelled against the good order of God. Thus cruelty and suffering and sorrow have entered the world, till the time when the Master shall return, and take possession of all things, and call his servants to account.

15 AND he spake another parable saying: A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard; and he answered and said, I will not; but afterwards he repented and went. And he came to the second and said likewise, and he answered and said, I go, sir; but went not. Whether of them twain did the will of his father?

16 They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the taxgatherers and the harlots believed him, and ye, when ye had seen it, repented not afterwards, that ye might believe him.

17 AND the Lord gathered together all his disciples in a certain place. And he said unto them, Can ye make perfection to appear out of that which is imperfect? Can ye bring order out of disorder? And they said, Lord, we cannot.

18 And he placed them according to the number of each in a four-square order,* each side lacking one of twelve, and this he did knowing who should betray him (who should be counted one of them by man, but was not of them).

19 The first in the seventh rank from above in the middle, and the last in the seventh from below, and him that was neither first nor last did he make the Centre of all; and the rest according to a Divine order did he place them, each finding his own place; so that those which were above were even as those which were below, and the left side was equal to the right side, according to the sum of their numbers.

20 And he said, See ye how ye stand? I say unto you, In like manner is the order of the kingdom; and the One who ruleth all is in your midst, and he is the centre; and with him are the hundred and twenty, the elect of Israel; and after them come the hundred and forty and four thousand, the elect of the Gentiles, who are their brethren.†

* See also LIV., 17th ¶, and Note 3 with diagram.

† Can "thousand" in the text be a mistake for "hundred"?

At any rate one hundred and fortyfour hundred (14400) would be the square of 120—the number of the disciples.

CHAPTER LXVIII.

BLESSED ARE THE DEAD WHO DIE IN THE LORD, AND ARE MADE PERFECT IN HIS IMAGE; FOR THEY ATTAIN TO THE CENTRE OF ALL THINGS, WHICH IS GOD. DEATH HOLDS SWAY TILL WE TREAD UPON THE VESTURE OF SHAME AND RISE ABOVE DESIRE. BY THE GOOD LAW ARE ALL THINGS MADE PERFECT IN THE EARTH (THE PHYSICAL WORLD) THE WATER (THE EMOTIONAL OR ASTRAL) THE FIRE (THE MENTAL) AND THE AIR (THE SPIRITUAL).

1 As Jesus sat by the west of the Temple with his disciples, behold there passed by some carrying to burial one that was dead; and a certain one said unto him, Master, if a man die, shall he live again?

2 And he answered and said, I am the resurrection and the life; I am the Good, the Beautiful, the True; if a man believe in me he shall not die, but live eternally. As in Adam all die, even so in the Christ shall all be made alive. Blessed are the dead who die in me, and are made perfect in my image and likeness, for they rest from their labours and their works do follow them. They have overcome evil and are made pillars in the temple of my God; and they go out no more for they rest in the Eternal.

3 For them that have done evil there is no rest, but they go out and in, and suffer correction, for ages; till they be made perfect. But for them that have done good, and attained unto perfection, there is endless rest, and they go into life everlasting. They rest in the Eternal.

4 Over them the repeated death and birth have no power; for them the wheel of the Eternal revolves no more; for they have attained unto the Centre, where is eternal rest, and the centre of all things is God.

5 AND one of the disciples asked him, How shall a man enter into the Kingdom? And he answered and said, If ye make not the below as the above, and the left as the right, and the behind as the before, entering into the Centre and passing into the Spirit, ye shall not enter into the Kingdom of God.

6 And he also said, Believe ye not that any man is wholly without error; for even among the prophets, and those who have been initiated into the Christhood, the word of error has been found. But love will cover a multitude of errors.

7 AND now when the eventide was come, he went out unto Bethany with the twelve. For there abode Lazarus and Mary and Martha whom he loved.

8 And Salome came unto him and asked him saying, Lord, how long shall death hold sway? And he answered, So long as ye men inflict burdens and ye women bring forth; and for this purpose am I come, to end the works of the heedless.

9 And Salome said unto him, Then I have done well in not bringing forth. And the Lord answered and said, Eat of every pasture which is good, but of that which hath the bitterness of death, eat not.

10 And Salome asked when those things of which she enquired should be known, and the Lord said, When ye shall tread upon the vesture of shame, and rise above desire; when the two shall be one, and the male with the female shall be neither male nor female.

11 And again, to another disciple who asked, When shall all obey the law? Jesus said, When the Spirit of God shall fill the whole earth, and every heart of man and of woman.

12 I cast the law into the earth and it took root, and bore in due time twelve fruits for the nourishment of all. I cast the law into the water and it was cleansed from all defilements of evil. I cast the law into the fire, and the gold was purged from all dross. I cast the law into the air, and it was made alive by the Spirit of the Living One that filleth all things and dwelleth in every heart.

13 And many other like sayings he spake, for those that had ears to hear, and an understanding mind. But to the multitude they were dark sayings.

CHAPTER LXIX.

PETER CURSES A FIG TREE. JESUS FORETELLS THE TERRIBLE DOINGS OF SOME OF HIS APOSTLES' SUCCESSORS. AND A LATER DAY WHEN HIS CHURCH WILL BE FILLED WITH LIGHT.

1 Now on the morrow, as they were coming from Bethany, Peter was hungry, and perceiving a fig tree afar off having leaves thereon, he went to see if haply he might find fruit; and he found nothing but leaves, for the time of figs was not yet.

2 And Peter was angry and said unto it, Accursed tree, no man eat fruit of thee hereafter for ever. And some of the disciples heard it.

3 And the next day, as Jesus and his disciples passed by, Peter said unto Jesus, Master, behold the fig tree which I cursed is green and flourishing; wherefore did not my word prevail?

4 Jesus said unto Peter, Thou knowest not what spirit thou art of. Wherefore didst thou curse that which God hath not cursed? And Peter said, Behold Lord I was an hungred, and finding leaves and no fruit, I was angry, and I cursed the tree.

5 And Jesus said, Son of Jonas, knewest thou not that the time of figs was not yet? Behold the corn which is in the field, which groweth according to its nature—first the green shoot, then the stalk, then the ear—wouldst thou be angry if thou camest at the time of the tender shoot or the stalk, and didst not find the corn in the ear? And wouldst thou curse the tree which, full of buds and blossoms, had not yet ripe fruit?

6 Verily, Peter, I say unto thee, one of my twelve will deny me thrice in his fear and anger with curses, and swear that he knows me not; and the rest will forsake me for a season.

7 But ye will repent and grieve bitterly, because in your hearts ye love me; and ye will be as an altar of twelve hewn stones, and a witness to my name, and ye will be as the servants of Servants; and the keys of the Church will I give unto you, and ye will feed my sheep and my lambs, and ye will be my vicegerents upon earth.

8 But there will arise men, amongst them that succeed you, of whom some will indeed love me even as thou, but who, being hotheaded and unwise and void of patience, will curse those whom God hath not cursed, and persecute them in their ignorance, because they cannot yet find in them the fruits they seek.

9 And others, being lovers of themselves, will make alliance with the kings and rulers of the world, and seek earthly power and riches and domination, and put to death by fire and sword those who seek the truth, and therefore are truly my disciples.

10 And in their days I Jesus shall be crucified afresh, and put to open shame; for they will profess to do these things in my name. And Peter said, Be it far from thee Lord.

11 And Jesus answered, As I shall be nailed to the cross, so also will my church in those days, for she is my bride and one with me. But the day will come when this darkness will pass away, and the true light will shine.

12 And one will sit on my throne who will be a man of truth and goodness and power, and he will be filled with love and wisdom beyond all others, and will

rule my church by a four-fold twelve and by two and seventy, as of old; and that only which is true will he teach.

13 And my church will be filled with light, and give light unto all nations of the earth, and there will be one Pontiff, sitting on his throne as a King and a Priest.

14 And my Spirit will be upon him and his throne will endure and not be shaken; for it will be founded on love and truth and equity, and light will come to it, and go forth from it, to all the nations of the earth; and the truth will make them free.

CHAPTER LXX.

JESUS DRIVES THE DEALERS IN LIVING CREATURES OUT OF THE TEMPLE; LOOSES THE BEASTS AND BIRDS; AND WILL NOT SUFFER ANY VESSEL CONTAINING BLOOD TO BE CARRIED THROUGH THE TEMPLE, NOR ANIMALS TO BE SLAIN THERE. HE SENDS HIS DISCIPLES TO PREPARE FOR THE PASSOVER.

1 AND the Jews' Passover was at hand, and Jesus went up again from Bethany unto Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

2 And when he had made a scourge of seven cords, he drove them all out of the temple, and loosed the sheep and the oxen and the doves, and poured out the changers' money, and overthrew the tables;

3 And said unto them, Take these things hence; make not my Father's house an house of merchandise. Is it not written, My house is a house of prayer for all nations? but ye have made it a den of thieves, and filled it with all manner of abominations.

4 And he would not suffer that any man should carry any vessel of blood through the temple, or that any animals should be slain. And the disciples remembered that it was written, Zeal for thine house hath eaten me up.

5 Then answered the Jews and said unto him, What sign shewest thou unto us, seing that thou doest these things? Jesus answered and said unto them, Again I say unto you, Destroy this temple, and in three days I will raise it up.

6 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his Body.

7 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

8 But the scribes and the priests saw and heard and were astonished, and sought how they might destroy him; for they feared him, seeing that all the people were attentive to his doctrine.

9 And when even was come he went out of the city; for by day he taught in the temple, and at night he went out and abode on the Mount of Olives; and the

people came early in the morning to hear him in the temple courts.

10 Now when he was in Jerusalem at the passover, many believed in his name, when they saw the miracles which he did.

11 But he did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

12 And, seeing the passover was nigh at hand, he sent two of his disciples, that they should prepare the upper room where he desired to eat with the twelve, and should buy such things as were needful for the feast which he purposed thereafter.

CHAPTER LXXI.

JESUS SAYS THAT WHEN HE IS GONE TO HIS FATHER, THE HOLY WISDOM WILL BE SENT TO HIS DISCIPLES.

1 AND as Jesus sat with his disciples in the garden of Gethsemane, he said unto them, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

2 Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him.

3 Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

4 Believe me, that I am in the Father and the Father in me: or else, believe me for the very works' sake. Verily verily I say unto you, He that believeth on me, the works that I do will he do also; and greater works than these will he do, because I go unto my Father.

5 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

6 If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth not neither knoweth him; but ye know him for he dwelleth with you, and shall be in you.

7 I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

8 He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

9 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If any love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

10 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

11 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

12 And now I have told you before it come to pass, that when it is come to pass, ye may believe. Hereafter I shall not talk much with you; for the prince of this world cometh, and hath nothing in me.

13 But that the world may now that I love the Father, and as the Father gave me commandment, even so I do, even unto the end.

CHAPTER LXXII.

JESUS IS THE VINE AND HIS TRUE FOLLOWERS ARE BRANCHES. WE ARE TO LOVE ONE ANOTHER AND ALL THE CREATURES OF GOD.

1 AFTER these things Jesus spake unto them saying, I am the true vine, and my Father is the vine-dresser. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.

2 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

3 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it will be done unto you.

4 Verily I am the true bread which cometh down out of heaven, even the substance of God which is one with the life of God. And, as many grains are in one bread, so are ye, who believe and do the will of my Father, one in me. Not as your ancestors did eat manna and are dead: they who eat this bread shall live for ever.

5 As the wheat is separated from the chaff, so must ye be separated from the falsities of the world; yet must ye not go out of the world, but live separate in the world, for the life of the world.

6 Verily verily the wheat is parched by fire; so must ye my disciples pass through tribulations. But rejoice ye, for having suffered with me as one body, ye shall reign with me in one body, and give life to the world.

7 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

8 These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you.

9 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you; that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

10 These things I command you, that ye love one another, and all the creatures of God. * If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

11 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

12 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause.

13 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER LXXIII.

JESUS FORETELLS PERSECUTIONS—HIS OWN DEPARTURE—
AND THE COMING OF THE COMFORTER.

1 THESE things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues; yea the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me.

2 But these things have I told you that, when the time shall come, ye may remember that I told you of

them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to my Father that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

3 Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

4 Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

5 I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he shall hear, that will he speak; and he will show you things to come. He will glorify me; for he will receive of mine, and will shew it unto you.

6 All things that the Father hath are mine: therefore said I, that he will take of mine, and will shew it unto you. A little while and ye will not see me: and again a little while, and ye will see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye will not see me: and again, a little while and ye will see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

7 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye will not see me; and again a little while, and ye will see me? Verily verily I say unto you, That ye will weep and lament, but the world shall rejoice; and ye will be sorrowful, but your sorrow will be turned into joy.

8 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart will rejoice, and your joy no man taketh from you.

9 And in that day ye shall ask me nothing. Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye will receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

10 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

11 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should tell thee: by this we believe that thou camest forth from God.

12 Jesus answered them. Do ye now believe? Behold the hour cometh, yea is now come, that ye will be scattered, every man to his own, and will leave me alone: and yet I am not alone, because the Father is with me.

13 These things have I spoken unto you, that in me ye might have peace. In the world ye will have tribulation: but be of good cheer; I have overcome the world. Arise, let us go hence.

CHAPTER LXXIV.

THE LAST SUPPER. JUDAS ASKS, WHERE IS THE LAMB THAT MOSES COMMANDED? JOHN ANSWERS, BEHOLD THE LAMB OF GOD. JESUS SAYS THAT NOT BY SHEDDING INNOCENT BLOOD, MAY THE PEACE OF GOD BE FOUND. GOD IS IN ALL CREATURES. THE ISRAEL OF GOD ARE THEY WHO LOVE MERCY, AND SUCCOUR THE WEAK AND OPPRESSED.

1 AND at evening the Master cometh into the house, and there are gathered with him the Twelve and their fellows; Peter and Jacob and Thomas and John and Simon and Matthew and Andrew and Nathanael and James and Thaddeus and Jude and Philip and their companions (and there was also Judas Iscariot, who by men was numbered with the twelve, till the time when he should be manifested).

2 And they were all clad in garments of white linen, pure and clean, for linen is the righteousness of the

saints ; and each had the colour of his tribe. But the Master was clad in his pure white robe over all, without seam or spot.

3 And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the youngest ; and he that is chief as he that doth serve.

4 And Jesus said, With desire have I desired to eat this passover with you before I suffer, and to institute the Memorial of my Oblation, for the service and salvation of all. For behold the hour cometh when the Son of man shall be betrayed into the hands of sinners.

5 And one of the twelve said unto him, Lord, is it I ? And he answered, He to whom I shall give a sop when I have dipped it, the same is he.

6 And Iscariot said unto him, Master, behold the unleavened bread, the mingled wine, and the oil, and the herbs ; but where is the lamb that Moses commanded ? (for Judas had bought the lamb, but Jesus had forbidden that it should be killed).

7 And John spake in the Spirit saying, Behold the Lamb of God, the good shepherd which giveth his life for the sheep. And Judas was troubled at these words, for he knew that he should betray him. But again Judas said, Master, is it not written in the law, that a lamb must be slain for the passover within the gates ?

8 And Jesus answered, If I am lifted up on the cross then indeed will the lamb be slain ; but woe unto him by whom it shall be delivered into the hands of the slayers ; it were better for him that he had not been born.

9 Verily I say unto you, for this end have I come into the world, that I may put away all blood offerings, and the eating of the flesh of the beasts and birds that are slain by men.

10 In the beginning, God gave to all the fruits of the trees, and the seeds, and the herbs, for food ; but those who loved themselves more than God or their fellows, corrupted their ways, and brought diseases into their bodies, and filled the earth with lust and violence.

11 Not by shedding innocent blood, but by living a righteous life, shall ye find the peace of God. Ye call me the Christ of God, and ye say well, for I am the way the truth and the life.

12 Walk ye in the way, and ye will find God. Seek

ye the truth, and the truth will make you free. Live in the life, and ye will see no death. All things are alive in God, and the Spirit of God filleth all things.

13 Keep the commandments. Love thy God with all thy heart, and love thy neighbour as thyself. On these hang all the law and the prophets. And the sum of the law is this—Do ye not unto others as ye would not that others should do unto you. Do unto others as ye would that others should do unto you.

14 Blessed are they who keep this law; for God is manifested in all creatures. All creatures live in God, and God is hid in them.

15 After these things, Jesus dipped the sop and gave it to Judas Iscariot, saying, What thou doest, do quickly. He then, having received the sop, went out immediately, and it was night.

16 Therefore when he was gone out, Jesus said, Now will the Son of man be glorified, and God glorified in him. And verily I say unto you, they who receive you receive me, and they who receive me receive him that sent me. To you who follow me in the regeneration of the elect, I give a kingdom, as the same hath been given unto me; and ye who have been faithful unto the truth will sit upon twelve thrones, judging the twelve tribes of Israel.

17 And one said unto him, Lord, wilt thou at this time restore the kingdom unto Israel? And Jesus said, My kingdom is not of this world, neither are all Israel which are called Israel.

18 They in every nation who defile not themselves with cruelty, who do righteousness, love mercy, and reverence all the works of God, who give succour to all that are weak and oppressed—the same are the Israel of God.

CHAPTER LXXV.

JESUS WASHES HIS DISCIPLES' FEET. A NEW COMMANDMENT—TO LOVE ONE ANOTHER, AND SHOW MERCY AND LOVE TO ALL GOD'S CREATURES, ESPECIALLY THE WEAK AND OPPRESSED. A NEW LORD'S PRAYER. THE INSTITUTION OF THE HOLY EUCHARIST. A SOLEMN DANCE OF THE DISCIPLES AROUND THEIR LORD. JUDAS TELLS CAIAPHAS THAT JESUS HAS CELEBRATED THE PASSOVER WITHOUT KILLING A LAMB. CAIAPHAS SAYS THAT HE IS WORTHY OF DEATH.

1 AND the Paschal Supper being ended, the lights were kindled; for it was even. And Jesus arose from the table and laid aside his garment and girded himself

with a towel, and pouring water into a basin, washed the feet of each of the fourfold twelve, and wiped them with the towel with which he was girded.

2 And one of them said, Lord, thou shalt not wash my feet. And Jesus said, If I wash thee not thou hast no part with me. And he answered, Lord, wash not my feet only, but my head and my hands.

3 And he said unto him, They who have come out of the bath need but to wash their feet, and they are clean every whit.

4 AND then, putting on his over-garment of pure white linen, he sat at the table and said unto them, Know ye what I have done unto you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that as I have done to you, ye also should do unto others.

5 A new commandment give I unto you, that ye love one another and all the creatures of God. Love is the fulfilling of the law. Love is of God, and God is love. Whoso loveth not, knoweth not God.

6 Now ye are clean through the word which I have spoken unto you. By this shall all men know that ye are my disciples, if ye have love one to another, and show mercy and love to all the creatures of God, especially to those who are weak and oppressed, and suffer wrong. For the whole earth is filled with dark places of cruelty, with pain and sorrow, by the selfishness and ignorance of man.

7 I say unto you, Love your enemies, bless them that curse you, and give them light for their darkness; and let the spirit of love dwell within your hearts, and abound unto all. And again I say unto you, Love one another, and all the creation of God. And when he had finished, they said, Blessed be God.

8 Then he lifted up his voice, and they joined him saying, As the hart panteth after the water brooks, so panteth my soul after thee, O God. And when they had ended, one brought unto him a censer full of live coals, and he cast frankincense thereon, even the frankincense which his mother had given him in the day of his manifestation; and the sweetness of the odour filled the room.

9 Then Jesus, placing before him the platter and behind it the chalice, and lifting up his eyes to heaven, gave thanks for the goodness of God in all things and

unto all; and after that he took in his hands the unleavened bread, and blessed it; the wine likewise, mingled with water, and blessed it; chanting the Invocation of the Holy Name, the Sevenfold; calling upon the thrice holy Father-Mother in Heaven to send down the holy Spirit, and make the bread to be his body, even the body of the Christ, and the fruit of the vine to be his blood, even the blood of the Christ; for the remission of sins, and life everlasting, to all who obey the Gospel.

10 Then, lifting up the oblation towards heaven, he said, The Son, who is also the Daughter, of man, is lifted up from the earth, and I shall draw all men unto me; then shall it be known of the people that I am sent from God.

11 These things being done, Jesus spake these words, lifting his eyes to heaven. Abba Amma, the hour is come, Glorify thy Son, that Thy Son may be glorified in thee.

12 Yea, Thou hast glorified me, Thou hast filled my heart with fire, Thou hast set lamps on my right hand and on my left, so that no part of my being should be without light. Thy Love shineth on my right hand, and Thy Wisdom on my left. Thy Love, Thy Wisdom, Thy Power are manifest in me.

13 I have glorified Thee on earth, I have finished the work Thou gavest me to do. Holy One, keep through Thy name the twelve and their fellows whom Thou hast given me, that they may be One even as we are One. Whilst I was with them in the world, I kept them in Thy name; and none of them is lost, for he who went out from us was not of us; nevertheless, I pray for him that he may be restored. Father-Mother, forgive him, for he knoweth not what he doeth.

14 And now come I to thee, and these things I speak in the world that they may have my joy fulfilled in them. I give them Thy word, and the world hateth them, because they are not of the world, even as I am not of the world.

15 I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil whilst yet in the world. They are not of the world, even as I am not of the world. Sanctify them through Thy truth. Thy word is Truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth.

16 Neither pray I for these alone, but for all that shall be added to their number, and for the Two and Seventy also whom I sent forth, yea and for all that shall believe in the Truth through Thy word, that they also may be one; as Thou, Most Holy, art in me, and I in Thee, that they may also be one in Thee; that the world may know that Thou hast sent me.

17 Holy Father, I will also that they whom Thou hast given me, yea all who live, be with me where I am, that they may partake of my glory which Thou givest me; for Thou lovest me in all, and all in me, from before the foundation of the world.

18 The world hath not known Thee in Thy righteousness; but I know Thee, and these know that Thou hast sent me.

19 And I have declared unto them Thy name, that the love wherewith Thou hast loved me may be in them, and that from them it may abound, even unto all Thy creatures, yea even unto all. These words being ended, they all lifted up their voices with him, and prayed as he had taught them, saying,

20 Our Father-Mother, Who art above and within, hallowed be Thy sacred Name, in Biune Trinity. In wisdom, love and equity Thy kingdom come to all. Thy holy will be done always; as in heaven, so on earth. Give us day by day to partake of Thy holy bread, and the fruit of Thy living vine. As Thou dost forgive us our trespasses, so may we forgive others who trespass against us. As we seek to perfect others, so perfect us in Thy Christ. Shew upon us Thy goodness, that to others we may shew the same. In the hour of trial, deliver us from evil.

21 For Thine are the kingdom, the power and the glory: From the ages of ages, now, and to the ages of ages. Amen.

22 THEN our Master taketh the holy bread and breaketh it, and the fruit of the vine also, and minglith it, and having blessed and hallowed both, and casting a fragrant of the bread into the cup, he blessed the holy union.

23 Then he giveth the bread which he hallowed to his disciples saying, Eat ye, for this is my body, even the body of the Christ, which is given for the remission of sins.

24 Likewise he giveth unto them the fruit of the vine which he had blessed, saying unto them, Drink ye, for

this is my blood, even the blood of the Christ, which is shed for you and for many, for the remission of sins.

25 And when all had partaken, he said unto them, As oft as ye assemblable together in my name, make this oblation for a memorial of me, even the bread of everlasting life and the wine of eternal salvation; and eat and drink thereof with pure heart; and ye shall receive of the substance and life of God, which dwell in me.

26 And when they had sung a hymn, Jesus stood up in the midst of his apostles; and going round him who was their Centre, as in a solemn dance, they rejoiced in him. And then he went out to the Mount of Olives, and his disciples followed him.

27 Now Judas Iscariot had gone to the house of Caiaphas and said unto him, Behold he has celebrated the Passover within the gates, with the Mazza in place of the lamb. I indeed bought a lamb, but he forbade that it should be killed; and lo the man of whom I bought it is witness.

28 And Caiaphas rent his clothes and said, Truly this is not a passover of the law of Moses. He hath done a deed which is worthy of death, for it is a weighty transgression of the law. What need of further witness? Yea even now, two robbers have broken into the Temple and stolen the book of the law, and this is the end of his teaching. Let us tell these things to the people who follow him, for they will fear the authority of the law.

29 And one that was standing by as Judas came out said unto him, Thinkest thou that they will put him to death?

30 And Judas said, Nay, for he will do some mighty work to deliver himself out of their hands, even as when they of the synagogue in Capernaum rose up against him, and brought him to the brow of the hill that they might throw him down headlong, and did he not pass safely through their midst? He will surely escape them now also, and proclaim himself openly, and set up the kingdom whereof he spake.

CHAPTER LXXVI.

THE DENIAL OF PETER, AND THE FLIGHT OF THE OTHER DISCIPLES ARE FORETOLD. THE AGONY IN THE GARDEN.

1 AND as they went to the Mount of Olives, Jesus said unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd and

the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

2 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. And the Lord said, Simon, Simon, behold Satan hath desired to have thee, that he may sift thee as wheat : but I have prayed for thee that thy faith fail not ; and when thou art converted, strengthen thy brethren.

3 And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And Jesus said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.

4 Then cometh Jesus with them, having crossed the brook Kedron, unto the garden called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. (Judas also, which betrayed him, knew the place, for Jesus oftentimes resorted thither with his disciples.)

5 Then saith he unto them, My soul is exceeding sorrowful, even unto death ; tarry ye here, and watch with me.

6 And he went a little farther and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me ; nevertheless not as I will, but as Thou wilt.

7 And there appeared an angel unto him from heaven, strengthening him. And he cometh unto the disciples and finding them asleep, saith unto Peter, What, could ye not watch with me one hour ?

8 Watch and pray that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

9 He went away again the second time and prayed saying, O my Father, if this cup may not pass away from me except I drink it, Thy will be done.

10 And being in an agony he prayed more earnestly : and his sweat was, as it were, great drops of blood falling down to the ground.

11 And he came and found them asleep again, for their eyes were heavy.

12 And he left them and went away again and prayed the third time saying the same words. •

13 Then cometh he to his disciples and saith unto them, Sleep on now, and take your rest ; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold he is at hand that doth betray me.

CHAPTER LXXVII.

THE BETRAYAL. PETER'S DENIAL.

1 AND it came to pass, while Jesus yet spake, behold a multitude, and Judas that was called Iscariot went before them. For Judas, having received a band of men and officers from the chief priests and Pharisees, came thither with lanterns and torches and weapons.

2 Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

3 As soon then as he had said unto them, I am he, they went backward and fell to the ground. And when they arose, then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I am he, and when they heard that they again went backward and sank to the ground. And when they arose, then said he again, Whom seek ye? And they said, Jesus of Nazareth. And Jesus answered, I have told you, I am he; if therefore ye seek me, let these go their way.

4 Now he that betrayed him gave them a sign saying, Whomsoever I shall kiss, that same is he: hold him fast.

5 And forthwith he came to Jesus and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?

6 Then said Jesus unto the chief priests and captains of the temple and the elders which were come to him, Are ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.

7 Then came they and laid hands on Jesus. And Simon Peter stretched forth his hand, and drew his sword and struck a servant of the high priest's and smote off his ear.

8 Then said Jesus unto him, Put up again thy sword into its place; all they that take the sword shall perish with the sword. And he touched his ear and healed him.

9 And he said unto Peter, Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

10 Then all the disciples forsook him and fled. And they that had laid hands on Jesus led him to Annas

first; for he was father-in-law to Caiaphas, which was the high priest that same year.

11 Now Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the sins of the people.

12 And the scribes and the elders were assembled together, but Peter followed him afar off unto the high priest's palace, and went in and sat with the servants, to see the end.

13 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

14 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, This man was also with him. And he denied him saying, Woman, I know him not.

15 And after a little while another saw him and said, Thou art also of them. And Peter said, Man, I am not.

16 And about the space of one hour after, another confidently affirmed saying, Of a truth this fellow was with Jesus of Nazareth; for his speech bewrayeth him.

17 And Simon denied the third time with an oath saying, I know not the man. And immediately, while he yet spake, the cock crew.

18 And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.

CHAPTER LXXVIII.

FALSE WITNESSES AND MOCKING.

1 THE high priest then asked Jesus of his disciples and of his doctrine.

2 Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them; behold they know what I said.

3 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil, but if well why smitest thou me?

4 Now the chief priests and elders and all the council sought false witnesses against Jesus to put him to death,

but found none; yea many false witnesses came, yet they agreed not together.

5 At the last came two false witnesses; and said, This fellow said, I am able to destroy the temple of God and to build it in three days.

6 And the high priest arose and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace.

7 And they said unto him, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go.

8 And they asked him further saying, Dost thou abolish the sacrifices of the law and the eating of flesh, as Moses commanded? And he answered, Behold, a greater than Moses is here.

9 And the high priest arose and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of Heaven.

10 Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye? They answered and said, He is worthy of death.

11 Then did they spit in his face and buffeted him; and others smote him with the palms of their hands saying, Prophecy unto us, thou Christ, Who is he that smote thee?

12 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away and delivered him unto Pilate.

CHAPTER LXXIX.

JUDAS HANGS HIMSELF. WOE TO HIM WHO SINNETH AFTER RECEIVING THE MYSTERIES. THE BEASTS DO NOT PERISH AT DEATH, ANY MORE THAN DO MEN.

1 THEN Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders saying, I have sinned in that I have betrayed the innocent blood.

2 And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple and departed and went and hanged himself.

3 And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood.

4 And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called Aceldama, that is the field of blood, unto this day.

5 Then was fulfilled that which was spoken by Zechariah, the prophet saying, They weighed for my price thirty pieces of silver. And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, and cast them to the potter in the house of the Lord.

6 Now Jesus had said to his disciples, Woe unto the man who receiveth the mysteries, and falleth into sin thereafter.

7 For such there is no place of repentance in this age, seeing they have crucified afresh the divine offspring of God and man, and put the Christ within them to an open shame.

8 Such are worse than the beasts, whom ye ignorantly affirm to perish; for in your Scriptures it is written, That which befalleth the beast befalleth the sons of men.

9 All have one breath: as the one dieth so dieth the other, so that a man hath no pre-eminence over a beast, for all go to the same place—all come from the dust and return to the dust together.

10 These things spake Jesus concerning them which were not regenerate, not having received the Spirit of God within their souls, even the Spirit of Divine Love; who, after receiving the light, crucified the Son of God afresh, putting him to an open shame.

CHAPTER LXXX.

JESUS IS CONDEMNED TO DEATH.

1 THEN led they Jesus from Caiaphas unto the hall of judgment, to Pontius Pilate, the governor, and it was early, and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

2 Pilate then went out unto them and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. We have a law and by our law he ought to die, because he would change the customs and rites which Moses delivered unto us; yea, he made himself the son of God.

3 Then said Pilate unto them, Take ye him, and judge him according to your law. For he knew that for envy they had delivered him.

4 The Jews therefore said unto him, It is not lawful for us to put any man to death. So the saying of Jesus was fulfilled, which he spake signifying what death he should die.

5 And they further accused him saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

6 Then Pilate entered into the judgment hall again, and called Jesus and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

7 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

8 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

9 Pilate said unto him, What is truth? Jesus said, Truth is from heaven. Pilate said, Then truth is not on earth. Jesus said unto Pilate, Believe thou that truth is on earth, amongst those who receive and obey it. They are of the truth who judge righteously.

10 And when he had heard this, he went out again unto the Jews and saith unto them, I find in him no fault at all.

11 And when Jesus was accused of the chief priests and elders he answered them nothing.

12 Then said Pilate unto him, Hearest thou not how many things they witness against thee? But he answered him never a word, insomuch that the governor marvelled greatly; and again he said unto them, I find no fault in this man.

13 And they were the more fierce saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee he asked whether the man was a Galilæan.

14 AND as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

15 And when Herod saw Jesus he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

16 Then he questioned with him in many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him, and many false witnesses rose up against him, and laid to his charge things that he knew not.

17 And Herod with his men of war set him at nought and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves.

18 And Pilate went again into the Judgment Hall and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

19 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.

20 And from thenceforth Pilate sought to release him; but the Jews cried out saying, If thou let this man go thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar.

21 And Pilate called together the chief priests and rulers of the people; and when he was set down on the judgment seat his wife sent unto him saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.

22 And Pilate said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold I have examined him before you, and have found no fault in him, touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him, and lo nothing worthy of death was found in him.

23 But ye have a custom, that I should release unto

you one at the Passover ; will ye therefore that I release unto you the King of the Jews ?

24 Then cried they all again saying, Not this man, but Barabbas. Now Barabbas was a robber ; and for a certain sedition made in the city, and for murder, had been cast into prison.

25 Pilate therefore, willing to release Jesus, spake again to them. Whether of the twain will ye that I release unto you ; Barabbas, or Jesus which is called the Christ ? They said, Barabbas.

26 Pilate said unto them, What then shall I do with Jesus which is called the Christ ? They all said unto him, Let him be crucified.

27 And the Governor said, Why, what evil hath he done ? But they cried out the more saying, Crucify him, crucify him.

28 Pilate therefore went forth again and said unto them, Behold again I bring him forth to you, that ye may know that I find no fault in him ; and again they cried out, Crucify him, crucify him.

29 And Pilate said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him and let him go.

30 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

31 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude saying, I am innocent of the blood of this just person : see ye to it.

32 Then answered all the people and said, His blood be on us and on our children. And Pilate gave sentence that it should be as they required. And he delivered Jesus to their will.

CHAPTER LXXXI.

JESUS IS CRUCIFIED BETWEEN TWO THIEVES. THE PARTITION WALL OF THE HOLY PLACE IS RENT IN TWAIN.

1 THEN released he Barabbas unto them, and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

2 And they stripped him and put on him a purple robe. And when they had plaited a crown of thorns they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him saying, Hail, King of the Jews !

3 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man !

4 When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him, for I find no fault in him.

5 And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off him and put his own raiment on him and led him away to crucify him.

6 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus. And there followed him a great company of people and of women, which also bewailed and lamented him.

7 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

8 Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry.

9 And there were also two other, malefactors, led with him to be put to death. And when they were come unto a place called Calvary, and Golgotha, that is to say a place of a skull, there they crucified him ; and the malefactors, one on the right hand and the other on the left.

10 And it was the third hour when they crucified him ; and they gave him vinegar to drink mingled with gall, and when he had tasted thereof, he would not drink. And Jesus said, Father, forgive them, for they know not what they do.

11 Then the soldiers, when they had crucified Jesus, took his raiment and made four parts, to every soldier a part ; and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be.

12 That the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And sitting down they watched him there.

13 And a superscription also was written over him, in letters of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS.

14 This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written.

15 And one of the malefactors which were hanged railed on him saying, If thou be the Christ, save thyself and us. But the other answering rebuked him saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly, for we receive the due reward of our deeds ; but this man hath done nothing amiss.

16 And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

17 And they that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the Cross.

18 Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God ; let him deliver him now, if he will have him ; for he said, I am the Son of God.

19 The money changers also, and the dealers in beasts and birds, cast the like things in his teeth saying,

Thou who drivest from the temple the traders in oxen and sheep and doves, art thyself but a sheep that is sacrificed.

20 Now from the sixth hour there was darkness over all the land unto the ninth hour; and some standing around lighted their torches, for the darkness was very great. And about the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken me?

21 Some of them that stood there, when they heard that, said, This man calleth for Elias; others said, He calleth on the Sun. The rest said, Let be, let us see whether Elias will come to save him.

22 Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

23 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son! Then said he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

24 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar and put it upon hyssop and put it to his mouth.

25 And Jesus cried with a loud voice saying, Father, into Thy hand I commend my spirit.

26 When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head and gave up the ghost. And it was the ninth hour.

27 And behold there was great thunder and lightning; and the partition wall of the holy place, from which hung the veil, fell down and was rent in twain; and the earth did quake, and the rocks were rent.

28 Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly saying, Truly this was a Son of God.

29 And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him, among which were Mary Magdalene and Mary, the mother of James and Joses, and the mother of Zebedee's children; and they lamented saying, The light of the world is hid from our eyes, the Lord our Love is crucified.

30 Then the Jews, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

31 Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

32 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye may believe. For these things were done that the Scriptures should be fulfilled—A bone of him shall not be broken: and again another scripture saith, They shall look on him whom they pierced.

CHAPTER LXXXII.

THE BURIAL.

1 Now when the even was come, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate and craved the body of Jesus. (He was a good man and just, and had not consented to the counsel and deed of them.)

2 And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. He came therefore, and took the body of Jesus.

3 And there came also Nicodemus, which at the first came to Jesus by night; and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

4 Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand.

5 And Mary Magdalene, and the other Mary and Mary the mother of Joses, beheld where he was laid.

6 And the women also who came with him from Galilee, followed after, bearing lamps in their hands, and beheld the sepulchre and how his body was laid, and they made lamentation over him.

7 And they returned and prepared spices and ointments, and waited for the end of the sabbath.

8 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

9 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

10 Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

CHAPTER LXXXIII.

THE RESURRECTION.

1 IN the end of the Sabbath, as it began to dawn, toward the first day of the week, came Mary Magdalene, bringing to the sepulchre the spices which she had prepared ; and certain others with her.

2 And they said among themselves, who shall roll us away the stone from the door of the sepulchre ? And when they looked, they saw that the stone was rolled away : for it was very great.

3 For behold there was a great earthquake ; and the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning and his raiment white as snow : and for fear of him the keepers did shake and became as dead men.

4 And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus which was crucified. He is not here ; for he is risen, as he said.

5 Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead ; and behold he goeth before you into Galilee ; there shall ye see him ; lo, I have told you.

6 And they entered in and found not the body of the Lord Jesus. Then ran they and came to Simon

Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

7 And they ran and came to the sepulchre, and looking in, they saw the linen clothes lying, and the napkin that had been about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 And it came to pass as they were much perplexed thereat, behold two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, he is risen; and behold he goeth before you into Galilee; there shall ye see him.

9 Remember how he spake unto you, when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified and the third day rise again. And they remembered his words. And they went out quickly and fled from the sepulchre, for they trembled and were amazed: neither said they anything to any man; for they were afraid.

10 But Mary stood without at the sepulchre weeping: and as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou?

11 She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

12 Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master.

13 Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God.

14 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

CHAPTER LXXXIV.

JESUS JOINS TWO OF HIS DISCIPLES ON THEIR WAY TO EMMAUS, AND IS MADE KNOWN IN THE BREAKING OF BREAD.

1 AND behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened.

2 And it came to pass that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

3 And he said unto them, What manner of communications are these that ye have one with another, as ye walk and are sad?

4 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days. And he said unto them, What things?

5 And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done.

6 Yea and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came saying that they had also seen a vision of angels, which said that he was alive.

7 And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not.

8 Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and then to enter into his glory?

9 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

10 And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him saying, Abide with us, for it is toward evening, and the day is far spent! And he went in to tarry with them.

11 And it came to pass as he sat at meat with them, he took bread and blessed it, and brake and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

12 And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.

13 And they told what things were done in the way, and how he was known of them in breaking of bread.

14 Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done.

15 And they assembled with the elders and took counsel and said, Behold while the soldiers slept, some of his disciples came and took his body away; and is not Joseph of Arimathea one of his disciples?

16 For this cause then did he beg the body from Pilate, that he might bury it in his garden in his own tomb. Let us therefore give money to the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept. And if this come to the ears of the governor we will persuade him, and secure you.

CHAPTER LXXXV.

JESUS APPEARS IN THE TEMPLE, AND AGAIN DRIVES OUT THE DEALERS IN BEASTS AND BIRDS—THIS TIME NEVER TO RETURN.

1 THE same day, at the time of sacrifice in the Temple, there appeared among the dealers in beasts and in birds, One clothed in white raiment, bright as light, and in his hand a whip of seven cords.

2 And at the sight of him, those who sold and bought fled in terror, and some of them fell as dead men, for they remembered how before his death Jesus had driven them out of the temple enclosure in like manner.

3 And some declared that they had seen a spirit; and others that they had seen him who was crucified, and that he had risen from the dead.

4 And the sacrifices ceased that day in the temple, for all were in fear, and none could be had to sell or to buy, but rather they let their captives go free.

5 And the priests and elders caused a report to be spread, That they who had seen it were drunken, and

had seen nothing. But many affirmed that they had seen him with their own eyes, and felt on their backs the scourge, but were powerless to resist ; for when some of the bolder among them put forth their hands, they could not seize the form which they beheld, nor grasp the whip which chastised them.

6 And from that time these believed in Jesus, that he was sent from God, to deliver the oppressed and free those that were bound. And they turned from their ways and sinned no longer

7 To others he also appeared, in love and mercy, and healed them by his touch, and delivered them from the hands of the persecutor. And many like things were reported of him, and many said, Of a truth the Kingdom is come.

8 And some of those who had slept and risen, when Jesus rose from the dead, appeared, and were seen by many in the holy City ; and great fear fell upon the wicked, but light and gladness came to the righteous in heart.

CHAPTER LXXXVI.

JESUS BREATHES ON HIS DISCIPLES, SAYING, RECEIVE YE THE HOLY GHOST. HE BIDS THEM ANNOUNCE TO ALL NATIONS THE RESURRECTION OF THE SON OF MAN, AND TEACH THE HOLY LAW OF LOVE. HE GIVES HIS BODY AND BLOOD TO REDEEM THE WORLD FROM THE SIN AGAINST LOVE, AND FROM BLOODY SACRIFICES AND FEASTS. HE ORDAINS PROPHETS, EVANGELISTS, PASTORS AND DEACONS, TO RULE AND GUIDE THE CHURCH UNIVERSAL.

1 THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. But they were affrighted and supposed that they had seen a spirit.

2 And he said unto them, Behold my hands and my feet, that it is I myself, handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

3 And when he had thus spoken, he shewed them his hands and his feet. Then were the disciples glad, when they had seen the Lord.

4 For Thomas, one of the twelve, called Didymus, had said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his heart, I will not believe. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy

hand, and thrust it into my side, and be not faithless but believing.

5 And Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.

6 Then said Jesus unto them again, Peace be unto you: as the Father-Mother hath sent me, even so send I you. And when he had said this he breathed on them and said unto them, Receive ye the Holy Ghost; preach the Gospel, and announce ye unto all nations the resurrection of the Son of man.

7 Teach ye the holy law of love which I have delivered unto you. And whosoever forsake their sins, they are remitted unto them, and whosoever continue in their sins they are retained unto them.*

8 Baptise those who believe and repent; bless and anoint them; and offer ye the pure oblation of the fruits of the earth, which I have appointed unto you for a memorial of me.

9 Lo I have given my body and my blood to be offered on the cross, for the redemption of the world from the sin against love, and from the bloody sacrifices and feasts of the past.

10 And ye shall offer the bread of life and the wine of salvation, for a pure oblation with incense, as it is written of me; and ye shall eat and drink thereof, for a memorial that I have delivered all who believe in me from the ancient bondage of your ancestors.

11 For they, making a god of their belly, sacrificed unto their god the innocent creatures of the earth, in place of the carnal nature within themselves.

12 And eating of their flesh and drinking of their blood to their own destruction, corrupted their bodies and shortened their days; even as the Gentiles who knew not the truth, or who, knowing it, have changed it into a lie.

13 As I send you, so send ye others also, to do these things in my name; and he laid his hands upon them.

14 In like manner as he ordained the Apostles, so also he ordained Prophets and Evangelists and Pastors, a Holy Priesthood; and afterwards he laid his hand upon those whom they chose for Deacons, one for each of the fourfold twelve.

15 And these are for the rule and guidance of the Church Universal; that all may be perfected in their places, in the unity of the body of the Christ.

* See also XCII, 1, and Note 3 at the end of the book

CHAPTER LXXXVII.

JESUS APPEARS AGAIN TO HIS DISCIPLES. HE HAD FOUND THE WHOLE WORLD DRUNK WITH PLEASURE AND FOLLY. HE GRIEVES THAT IT IS BLIND AND DEAF, BUT SAYS THAT IT WILL STILL BE SAVED BY THE DESCENT OF SPIRIT INTO MATTER, AND THE ASCENT OF MATTER INTO SPIRIT, THROUGH THE AGES. HE SPEAKS OF THE GREAT TYRANT
„AND THE SEVEN TYRANTS.

1 AND after seven days again, his disciples were within. Then came Jesus, the doors being shut, and stood in their midst and said, Peace be unto you; and he was known unto them in the holy Memorial.

2 And he said unto them, Love ye one another, and all the creatures of God. Yet I say unto you, not all are men, who are in the form of man. Are they men or women in the image of God, whose ways are ways of violence, of oppression and wrong, who choose a lie rather than the truth?

3 Nay verily, till they are born again, and receive the Spirit of love and wisdom within their hearts, then only are they sons and daughters of Israel; and being of Israel they are children of God. And for this cause came I into the world, and for this have I suffered at the hands of sinners.

4 I stood in the midst of the world, and in the flesh was I seen and heard, and I found all men gluttoned with their own pleasures, and drunk with their own follies; and none found I hungry or athirst for the wisdom which is of God. My soul grieveth over the sons and daughters of men, because they are blind in their hearts, and in their soul are they deaf, and hear not my voice.

5 These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

6 Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

7 And behold I send the promise of my Parent upon you, even of my Father, One with my Mother, Whom ye have not seen on the earth. For I say unto you of a

truth, as the whole world has been ruined by the sin and vanity of woman, so by the simplicity and truth of woman shall it be saved; even by you shall it be saved.

8 Rejoice therefore and be ye glad, for ye are more blessed than all who are on earth; for it is ye, my twelve thousand, who shall save the whole world.

9 Again I say unto you, when the great tyrant and all the seven tyrants began to fight in vain against the Light, they knew not with Whom or What they fought.

10 For they saw nothing beyond a dazzling light, and when they fought they expended their strength, one against another, and so it is.

11 For this cause I took a fourth part of their strength, so that they might not have such power, and prevail in their evil deeds

12 For by involution and evolution shall the salvation of the whole world be accomplished: by the descent of Spirit into matter, and the ascent of matter into Spirit, through the ages

CHAPTER LXXXVIII.

JESUS APPEARS AT THE SEA OF GALILEE. HE FORETELLS THE WORK AND DEATH OF PETER AND THE WORK OF PAUL.

1 AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

2 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

3 Then Jesus said unto them, Children, have ye any meat? They answered him, Not enough for all; there is naught but a small loaf a little oil and a few dried fruits. And he said unto them, Let these suffice; come and dine.

4 And he blessed them, and they ate and were filled, and there was a pitcher of water also, and he blessed it likewise, and lo it was the fruit of the vine.

5 And they marvelled and said, It is the Lord. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord

6 This is now the sixth time that Jesus shewed himself, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, Son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest me. He saith unto him, Feed my sheep.

7 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

8 Jesus saith unto him, Feed my sheep. Verily verily I say unto thee, thou art a rock from the Rock, and on this rock will I build my Church, and I will raise thee above my twelve to be my vicegerent upon earth, for a centre of Unity to the twelve; and another shall be called and chosen to fill thy place among the twelve, and thou shalt be the servant of Servants, and shalt feed my rams, my sheep and my lambs.

9 And yet another shall arise, and he shall teach many things which I have taught you already, and shall spread the Gospel among the Gentiles with great zeal. But the keys of the kingdom will I give to those who succeed thee in my Spirit, and obeying my law.

10 And again I say unto thee, When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God.

11 And when he had spoken this he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

12 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 41

CHAPTER LXXXIX.

TRUTH IS A LADDER OF MANY RUNGS. FAITH WITHOUT LOVE IS DEAD. LOVE IS THE FULFILLING OF THE LAW.

1 AGAIN the twelve were gathered together in the Circle of palm trees, and one of them even Thomas said to the others, What is truth? for the same things appear different to different minds, and even to the same mind at different times. What then is truth?

2 And as they were speaking Jesus appeared in their midst, and said, Truth, one and absolute, is in God alone; for no man, neither any body of men, knoweth that which God alone knoweth, who is the All in All. To men is truth revealed, according to their capacity to understand and receive.

3 The one truth hath many sides, and one seeth one side only, and another another; and some see more than others, according as it is given to them.

4 Behold this crystal, how the one light is manifest in twelve faces, yea in four times twelve; and each face reflecteth one ray of light; and one regardeth one face, and another another; but it is one crystal, and the one light shineth in all.

5 Behold again, As when one climbeth a mountain, and attaining one height, saith, This is the top of the mountain, let us reach it: but when he hath reached that height, lo there is another beyond it; until he cometh to that height from which no other height is to be seen (if so be he can attain it).

6 So is it with truth. I am the truth and the way and the life; and have given you the truth which I have received from above. And that which is seen and received by one, is not seen and received by another. That which seemeth true to some, seemeth not true to others. They who are in the valley see not as they who are on the hill top

7 But to each it is the truth, as the one mind seeth it, and for that time; till a higher truth shall be revealed unto the same; and to the soul which receiveth higher light, shall be given more light. Wherefore condemn not others, that ye be not condemned.

8 As ye keep the holy Law of Love which I have given unto you, so shall the truth be revealed more and more unto you; and the Spirit of truth, which cometh from above, shall guide you, albeit through many wanderings,

into all truth ; even as the fiery cloud guided the children of Israel through the wilderness.

9 Be faithful to the light ye have, till a higher light be given you. Seek more light, and ye shall have abundantly ; rest not till ye find.

10 God giveth you all truth, as a ladder of many rungs, for the salvation and perfection of the soul ; and the truth which seemeth to-day, ye will abandon for the higher truth of the morrow. Press ye unto perfection.

11 Whoso keepeth the holy Law which I have given, the same shall save their souls, however differently they may see the truths which I have given.

12 Many will say unto me, Lord, Lord, we have been zealous for thy truth. But I shall say unto them, Nay, but ye were zealous that others might see as ye see, and none other truth beside. Faith without love is dead. Love is the fulfilling of the Law.

13 How shall faith in what they receive profit them that hold it in unrighteousness ? They who have love have all things, and without love there is nothing worth. Let each hold what he sees to be the truth in love ; knowing that where love is not, truth is a dead letter and profiteth nothing.

14 There abide goodness, and truth, and beauty, but the greatest of these is goodness. If any have hatred to their fellows, and harden their hearts to the creatures of God's hands, how can they see truth unto salvation, seeing their eyes are blinded and their hearts are hardened to God's creation ?

15 As I have received the truth, so have I given it to you. Let each receive it according to his light and ability to understand ; and not persecute those who receive it after a different interpretation.

16 For truth is the might of God, and will prevail in the end over all errors. But the holy Law which I have given is plain for all, and just and good. Let all observe it for the salvation of their souls.

CHAPTER XC

THE MANNER OF RECEIVING INTO THE CONGREGATION—
INFANTS, CHILDREN, YOUNG PEOPLE, AND THOSE WHO HAVE
COME TO MATURITY.

1 IN that time, after Jesus had risen from the dead, he tarried ninety days with Mary his mother and Mary Magdalene who anointed his body, and Mary Cleophas

and the twelve, and their fellows, instructing them and answering questions concerning the kingdom of God.

2 And as they sat at supper—when it was even—Mary Magdalene asked him saying, Master, wilt thou now declare unto us the order of the kingdom?

3 And Jesus answered and said, Verily I say unto thee, O Mary, and to each of my disciples, the kingdom of heaven is within you. But the time cometh when that which is within shall be made manifest in the without, for the sake of the world.

4 Order indeed is good and needful, but before all things is love. Love ye one another, and all the creatures of God; and by this shall all men know that ye are my disciples.

5 AND one asked him saying, Master, wilt thou that infants be received into the congregation in like manner as Moses commanded, by circumcision? And Jesus answered, For those who are in Christ, there is no cutting of the flesh nor shedding of blood.

6 Let the infant of eight days be presented unto the Father-Mother who is in Heaven, with prayer and thanksgiving; and let a name be given to it by its parents, and let the presbyter sprinkle pure water upon it, according to that which is written in the prophets; and let its parents see to it that it be brought up in the ways of righteousness, neither eating flesh, nor drinking strong drink, nor hurting the creatures which God hath given into the hands of man to protect.

7 AGAIN one said unto him, Master, how wilt thou when they grow up? And Jesus said, After seven years, or when they begin to know the good from the evil, and learn to choose the good, let them come unto me and receive the blessing at the hands of the presbyter, or the angel of the church, with prayer and thanksgiving; and let them be admonished to keep from flesh-eating and strong drink, and from hurting the innocent creatures of God. For shall they be lower than the horse or the sheep, to whom these things are against nature?

8 And again he said, If there come to us any that eat flesh and drink strong drink, shall we receive them? And Jesus said unto him, Let such abide in the outer court, till they cleanse themselves from these grosser evils; for till they perceive and repent of these, they are not fit to receive the higher mysteries.

9 AND another asked him saying, When wilt thou that they receive baptism? And Jesus answered, After another seven years, or when they know the doctrine, and

do that which is good, and learn to work with their own hands, and choose a craft whereby they may live, and are stedfastly set on the right way. Then let them ask for initiation, and let the angel or presbyter of the church examine them, and see if they are worthy; and let him offer thanksgiving and prayer, and bury them in the waters of separation; that they may rise to newness of life, confessing God as their Father and Mother, vowing to obey the Holy Law, and to keep themselves separate from the evil in the world.

10 AND another asked him, Master, at what time shall they receive the anointing? And Jesus answered, When they have reached the age of maturity, and manifested in themselves the sevenfold gifts of the Spirit, then let the angel offer prayer and thanksgiving, and seal them with the seal of the Chrism. It is good that all be tried in each degree seven years. Nevertheless let it be unto each according to their growth in the love and the wisdom of God.

XCI.

OF MARRIAGE AND THE BEARING OF CHILDREN. THE MANNER OF OFFERING THE HOLY OBLATION.

1 AND another asked him saying, Master, wilt thou that there be marriages among us, as it is among the nations of the earth? And Jesus answered saying, Among some it is the custom that one woman may marry several men, who shall say unto her, Be thou our wife and take away our reproach. Among others it is the custom that one man may marry several women, who shall say unto him, Be thou our husband and take away our reproach: for they who love feel it a reproach to be unloved.

2 But unto you my disciples I show a better and more perfect way, even this, that marriage should be between one man and one woman, who by perfect love and sympathy are united; and that while love and life do last, howbeit in perfect freedom. But let them see to it that they have perfect health, and that they truly love each other in all purity, and not for worldly advantage only; and then let them plight their troth one to another before witnesses.

3 Then, when the time is come, let the angel or presbyter offer prayer and thanksgiving, and bind them with the scarlet cord, if ye will, and crown them, and

lead them thrice round the altar and let them eat of one bread and drink of one cup. Then, holding their hands together, let him say to them in this wise, Be ye two in one; blessed be the holy union; you whom God doth join together let no man put asunder, so long as life and love do last.

4 And if they bear children, let them do so with discretion and prudence, according to their ability to maintain them. Nevertheless, to those who would be perfect, and to whom it is given, I say, let them be as the angels of God in heaven, who neither marry nor are given in marriage, nor have children, nor care for the morrow; but are free from bonds even as I am, and keep and store up the power of God within, for their ministry and for works of healing, even as I have done. But the many cannot receive this saying, only they to whom it is given.

5 AND another asked him saying, Master, in what manner shall we offer the holy oblation? And Jesus answered saying, The oblation which God loveth in secret, is a pure heart. But for a memorial of worship offer ye unleavened bread, mingled wine, oil and incense. When ye come together in one place to offer the holy oblation, the lamps being lighted, let him who presideth, even the angel of the church or the presbyter, having clean hands and a pure heart, take from the things offered, unleavened bread and mingled wine, with incense.

6 And let him give thanks over them and bless them, calling upon the Father-Mother in Heaven to send their holy Spirit, that it may come upon them and make them to be the body and blood, even the substance and life of the Eternal, which are ever being broken and shed for all.

7 And let him lift them up toward Heaven, and pray for all, even for those who have gone before, for those who are alive, and for those who are yet to come. As I have taught you, so pray ye; and after this let him break the bread and put a fragment in the cup, and then bless the holy union; and then let him give unto the faithful, saying after this manner, This is the body of the Christ, even the substance of God; this is the blood of the Christ, even the life of God; ever being broken and shed for you and for all, unto eternal life. As ye have seen me do, so do ye also, in the spirit of love; for the words I speak unto you, they are spirit and they are life.

CHAPTER XCII.

NEITHER GOD NOR MAN CAN REMIT THE SINS OF THOSE WHO REPENT NOT, NOR RETAIN THE SINS OF THOSE WHO FORSAKE THEM. OF THE APPOINTING OF DEACONS, PRESBYTERS AND ANGELS. THE FOURFOLD TWELVE WERE TO RULE, GUIDE, EDIFY, AND TEACH, FROM JERUSALEM ; RECEIVING LIGHT FROM ALL, AND GIVING IT TO ALL. THE OFFERING OF INCENSE NOT TO BE FORGOTTEN.

1 AND another spake saying, Master, if one have committed a sin, can a man remit or retain his sin? And Jesus said, God forgiveth all sin to those who repent ; but as ye sow, so also must ye reap. Neither God nor man can remit the sins of those who repent not, nor forsake their sins ; nor yet retain the sins of those who forsake them. But if one, being in the spirit, seeth clearly that any repents and forsakes his sins, such may truly say unto the penitent, Thy sins are forgiven thee. For all sin is remitted by repentance and amendment ; and they are loosed from it who forsake it, and bound to it who continue it.*

2 Nevertheless, the fruits of the sin must continue for a season ; for as we sow so must we reap ; for God is not mocked ; and they who sow to the flesh shall reap corruption, but they who sow to the spirit shall reap life everlasting. Wherefore if any forsakes his sins and confesses them, let the presbyter say unto such in this wise, May God forgive thee thy sins, and bring thee to everlasting life. All sin against God is forgiven by God, and sin against man by man.

3 AND another asked him saying, If any be sick among us, shall we have power to heal, even as thou dost? And Jesus answered, This power cometh of perfect chastity and of faith. They who are born of God keep their seed within them.

4 Nevertheless, if any be sick among you, let them send for the presbyters of the church, that they may anoint them with oil of olive in the Name of the Lord ; and the prayer of faith and the going out of power, with the voice of thanksgiving, shall raise them up ; if they are not detained by sin, of this or a former life.

5 AND another asked him saying, Master, how shall the holy assembly be ordered and who shall minister therein? And Jesus answered, When my disciples are gathered in my name, let them choose from among themselves true and faithful men and women, who shall be

* See Note 3 at the end of the book

ministers and counsellors in temporal things, and provide for the necessities of the poor, and those who cannot work; and let these look to the ordering of the goods of the church, and assist at the oblation; and let these be your deacons, with their helps.

6 And when these have given proof of their ministry, let them choose from them those who have spiritual gifts, whether of guidance or of prophecy or of preaching, or of teaching or of healing; that they may edify the flock, offer the holy oblation and minister the mysteries of God; and let these be your presbyters and their helps.

7 And from those who have served well in this degree, let one be chosen who is counted most worthy; and let him preside over all, and he shall be your Angel. And let the Angel ordain the deacons and consecrate the presbyters—anoointing them and laying his hands upon them and breathing upon them, that they may receive the Holy Spirit for the office to which they are called. And as for the Angel, let one of the higher ministry anooint and consecrate him, even one of the Supreme Council.

8 For as I send apostles and prophets, so also I send evangelists and pastors—the eight and forty pillars of the tabernacle—that by the ministry of the four I may build up and perfect my Church. And they shall sit in Jerusalem, a holy congregation, each with his helper and deacon; and to them shall the scattered congregations refer in all matters pertaining to the Church. And as light cometh, so shall they rule and guide and edify and teach my holy Church. They shall receive light from all, and to all shall they give more light.

9 And forget not, with your prayers and supplications, intercessions and giving of thanks, to offer incense; as it is written in the last of your prophets saying, From the rising of the sun unto the setting of the same, incense shall be offered unto My Name in all places, with a pure oblation; for My Name shall be great among the Gentiles.

10 For verily I say unto you, incense is the memorial of the intercession of the saints within the veil, with words that cannot be uttered.

CHAPTER XCIII.

DEATH IS THE DOOR TO LIFE. WE ARE NOT TO MOURN FOR THE DEAD, BUT TO PRAY FOR THEM ; AS WELL AS FOR THOSE WHO ARE ALIVE, AND THOSE YET TO COME. THOSE WHO COME WILL RECEIVE OTHER BODIES, YET THEIR OWN ; AND WILL REAP IN ONE LIFE AS THEY SOWED IN ANOTHER. OF OFFERINGS FOR THE MAINTENANCE OF THE CHURCH.

1 AND another asked him saying, Master, how wilt thou that we bury our dead? And Jesus answered, Seek ye counsel of the deacons in this matter, for it concerneth the body only. Verily I say unto you, there is no death for those that believe in the life to come. Death, as ye deemed it, is the door to life, and the grave is the gate to resurrection, for those who believe and obey. Mourn ye not, nor weep, for them that have left you ; but rather rejoice for their entrance into life.

2 As all creatures come forth from the unseen into this world, so do they return to the unseen ; and so will they come again until they be purified. Let the bodies of them that depart be committed to the elements, and the Father-Mother, who reneweth all things, shall give the angels charge over them ; and let the presbyter pray that their bodies may rest in peace, and their souls awake to a joyful resurrection.

3 There is a resurrection from the body, and there is a resurrection in the body. There is a raising out of the life of the flesh, and there is a falling into the life of the flesh. Let prayer be made, for those who have gone before, for those that are alive, and for those that are yet to come ; for all are one family in God. In God they live and move and have their being.

4 The body that ye lay in the grave, or that is consumed by fire, is not the body that shall be ; but they who come shall receive other bodies, yet their own ; and as they have sown in one life, so will they reap in another. Blessed are they who suffer wrong in this life, for they shall have greater joy in the life to come. Blessed are they who have worked righteousness in this life, for they shall receive the crown of life.

5 AND another asked him saying, Master, under the law, Moses clad the priests with garments of beauty, for their ministration in the Temple. Shall we in like manner clothe those to whom we commit the ministry of sacred things, as thou hast taught us? And Jesus answered, White linen is the righteousness of the Saints ; but the time truly cometh when Zion shall be desolate ;

and after the time of her affliction is past, she shall arise and put on her beautiful garments as it is written.

6 But seek ye first the kingdom of righteousness, and all these things shall be added unto you. In all things seek simplicity, and give not occasion to vain glory. Seek ye first to be clothed with love, and the garment of salvation and the robe of righteousness.

7 For what profit is there if ye have not these? As sounding brass or a tinkling cymbal are ye, if ye have not love. Seek ye righteousness and love and peace, and all things of beauty shall be added unto you.

8 AND yet another asked him saying, Master, how many of the rich and mighty will enter into life, and join us who are poor and despised? How, then, shall we carry on the work of God in the regeneration of mankind? And Jesus said, This also is a matter for the deacons of the church, in council with the elders.

9 But when my disciples are come together, on the Sabbath at even, or in the morning of the first day of the week, let them each bring an offering of a tittle, or the tithe of a tittle, of their increase, as God doth prosper them; and let them put it into the treasury, for the maintenance of the church and the ministry, and the works thereof. For I say unto you, it is more blessed to give than to receive.

10 So shall all things be done decently and in order. And the rest will the Spirit set in order, who proceedeth from the Father-Mother in heaven. I have instructed you now in first principles, and lo I am with you always, even unto the end of the age.

CHAPTER XCIV.

JESUS AGAIN TELLS OF A COMING DARKENING OF HIS RELIGION, AND OF A LATER TIME WHEN THE LIGHT WILL SHINE, AND RIGHTEOUSNESS AND LOVE WILL GO FORTH FROM THE CENTRE. HE SAYS THAT AFTER SEVEN DAYS HIS DISCIPLES SHALL RECEIVE THE HOLY SPIRIT. THE ASCENSION. TWO MEN IN WHITE APPAREL PROMISE HIS RETURN. THE DISAPPEARANCE OF MARY MAGDALENE. JESUS WAS PERFECTED BY SUFFERING, AND AN EXAMPLE UNTO ALL AGES AND CONDITIONS OF LIFE.

1 AND Jesus, having shewn himself alive to his disciples after his resurrection, and sojourned with them for ninety days, teaching and speaking of the kingdom of God and the things pertaining to the kingdom; and having finished all things that he had to do; led forth

the twelve, with Mary Magdalene, and Joseph his father and Mary his mother, and the other holy women, as far as Bethany, to a mountain called Olivet, where he had appointed them.

2 And Jesus spake unto them saying, Behold I have chosen you from among men, and have given you the Law, and the word of truth.

3 I have set you as the light of the world, and as a city that cannot be hid. But the time cometh when darkness shall cover the earth, and gross darkness the people; and the enemies of truth and righteousness shall rule in my Name, and set up a kingdom of this world, and oppress the peoples, and cause the enemy to blaspheme, putting for my doctrines the opinions of men, and teaching in my Name that which I have not taught, and darkening by their traditions much that I have taught.

4 But be of good cheer; for the time will also come when the truth which they have hidden shall be manifested, and the light shall shine, and the darkness shall pass away; and the true kingdom shall be established, which shall be in the world but not of it. And the Word of righteousness and love shall go forth from the Centre, even the holy city of Mount Zion; and the Mount which is in the land of Egypt shall be known as an altar of witness unto the Lord.

5 And now I go to my Father and your Father, my God and your God. But tarry ye in Jerusalem, and abide in prayer; and after seven days ye shall receive power from on high, and the promise of the Holy Spirit shall be fulfilled unto you; and ye shall go forth from Jerusalem unto all the tribes of Israel, and to the uttermost parts of the earth.

6 And having said these things, he lifted up his pure and holy hands and blessed them. And it came to pass that, while he blessed them, he was parted from them; and a cloud, as the sun in brightness, received him out of their sight; and as he went up some held him by the feet and others worshipped him, falling to the earth on their faces.

7 And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken from you in a cloud, shall so come in like manner from within a cloud; and as ye have seen him go into heaven, so shall he come again to the earth.

8 Then returned they unto Jerusalem from the Mount of Olives, which is from Jerusalem a sabbath day's journey. And as they returned they missed Mary Magdalene; and they looked for her but found her not. And some of the disciples said, The Master hath taken her. And they marvelled and were in great awe.

9 Now it was midsummer when Jesus ascended into heaven, and he had not yet attained his fiftieth year; for it was needful that seven times seven years should be fulfilled in his life.

10 Yea, that he might be perfected by the suffering of all experiences, and be an example unto all; to children and parents, to the married and the celibate, to youth and those of full age; yea, and unto all ages and conditions of mortal life.

CHAPTER XCV.

PETER CHOSEN TO PRESIDE, AND MATTHIAS TO FILL HIS PLACE AS ONE OF THE TWELVE. SYMBOLS OF OFFICE GIVEN TO APOSTLES, PROPHETS, EVANGELISTS, PASTORS AND DEACONS. DESCENT OF THE HOLY SPIRIT. THOSE THAT BELIEVED ABODE IN ONE PLACE, WORKING WITH THEIR HANDS AND SHOWING GOODNESS TO ALL CREATURES. DISAPPEARANCE OF MARY AND JOSEPH. THE APOSTLES CONFESS THEIR FAITH. A SOUND OF MANY BELLS, AND A MULTITUDE OF THE HEAVENLY HOST PRAISING GOD AS FATHER, SPOUSE AND SON; ONE WITH THE MOTHER, BRIDE AND DAUGHTER.

1 AND as the disciples were gathered together in the upper room, when they returned from the Mount, they all continued with one accord in prayer and supplication.

2 And in that day James stood up and said, Men and brethren, it is known unto you how the Lord, before he left us, chose Peter to preside over us, and watch over us in his name; and how it must needs be that one of those who have been with us, and witnesses to his resurrection, be chosen and appointed to take his place.

3 And they chose two, called Barsabas and Matthias, and they prayed and said, Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen that he may take part in this apostleship, from which thou dost raise thy servant Peter to preside over us.

4 And they gave forth their lots, and the lot fell upon Matthias; and the twelve received him, and he was numbered among the apostles.

5 Then John and James separated Peter from their number by laying on of hands, that he might preside over them in the Name of the Lord, saying, Brother, be thou as a hewn stone, six-squared ; even thou, Petros, which art Petra, bearing witness to the truth on every side.

6 And to the Apostles were given staves, to guide their steps in the way of truth, and crowns of glory withal ; and to the prophets burning lamps, to shew light on the path ; and censers with fire ; and to the evangelists the book of the holy law, to recall the people to first principles ; and to the pastors were given the cup and platter, to feed and nourish the flock.

7 But to none was given aught that was not given to all, for all were one priesthood under the Christ as their Master, Great High Priest in the Temple of God ; and to the deacons were given baskets, that they might carry therein the things needful for the holy worship. And the number was about one hundred and twenty, Peter presiding over them.

8 AND when the day of Pentecost was fully come, they were all with one accord in the one place ; and suddenly there came a sound from heaven as of a rushing mighty wind ; and it filled all the house where they were sitting.

9 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance. And Peter stood up and preached the Law of Christ unto the multitude of all nations and tongues who were gathered together by the report of what had been seen and heard ; each man hearing the word in his own tongue wherein he was born.

10 And of them that listened there were gathered unto the church that day three thousand souls ; and they received the Holy Law, repented of their sins and were baptized ; and continued stedfastly in the apostles' fellowship and worship, and the oblation and prayers.

11 And they who believed gave up their possessions, and had all things in common, and abode together in one place ; shewing the love and the goodness of God to their brothers and sisters and to all creatures, working with their hands for the common weal.

12 And from these there were called twelve to be prophets with the apostles, and twelve to be evangelists, and twelve to be pastors ; and their helps were added unto them, and deacons of the Church Universal ; and they

numbered one hundred and twenty. And thus was the tabernacle of David set up, with living men filled with goodness, even as the Master had shewn unto them.

13 And to the church in Jerusalem was given James, the Lord's brother, for its president and Angel; and under him four and twenty priests in a fourfold ministry, and helpers and deacons also. And after six days many came together, and there were added six thousand men and women who received the holy Law of Love; and they received the word with gladness.

14 AND as they gathered together on the Lord's Day, after the Sabbath was past, and were offering the holy oblation, they missed Mary and Joseph, the parents of Jesus. And they made search but found them not.

15 And some of them said, Surely the Lord hath taken them away, as he did Mary Magdalene. And they were filled with awe, and sang praises unto God.

16 And the Spirit of God came upon the apostles and the prophets with them; and remembering what the Lord had taught them, with one voice they confessed and praised God saying,

17 We believe in One God; the Infinite, the Secret Fount, the Eternal Parent; of whom are all things, visible and invisible; the ALL in all, through all around all; the holy Twain, in whom all things consist; Who hath been, Who is and Who shall be.

18 We believe in one Lord our Lady, the perfect holy Christ; God of God, Light of Light begotten; Our Lord, the Father, Spouse and Son; Our Lady, the Mother, Bride and Daughter; three Modes in one Essence undivided; One Biune Trinity; that God may be manifest as the Father, Spouse and Son of every soul; and that every soul may be perfected as the Mother, Bride and Daughter of God.

19 And this by the ascent of the soul into the Spirit, and the descent of the Spirit into the soul; Who cometh from heaven, and is incarnate of the Virgin ever blessed, in Jesu-Maria and every Christ of God; and is born, and teacheth the way of life, and suffereth under the world rulers, and is crucified, and is buried, and descendeth into hell. Who riseth again and ascendeth into glory; from thence giving light and life to all.

20 We believe in the Sevenfold Spirit of God, the Life-Giver, Who proceedeth from the holy Twain, Who cometh upon Jesu-Maria and all that are faithful to the light within; Who dwelleth in the church, the Israel elect of God; Who cometh ever into the world and lighteth

every soul that seeks ; Who giveth the Law which judgeth the living and the dead ; Who speaketh by the prophets of every age and clime.

21 We believe in one holy Catholic and Apostolic Church, the witness to all truth, the receiver and giver of the same ; begotten of the Spirit and Fire of God ; nourished by the waters, seeds and fruits of earth ; who by the Spirit of Life, by her twelve Books and Sacraments, her holy words and works, knitteth together the elect in one mystical communion, and at-oneth humanity with God, making us partakers of the divine life and substance, betokening the same in holy symbols.

22 And we look for the coming of the Universal Christ, and of the kingdom of heaven wherein dwelleth righteousness, and of the holy city whose gates are twelve, wherein are the temple and altar of God, whence proceed three orders in fourfold ministry, to teach all truth and offer the daily sacrifice of praise.

23 As in the inner so in the outer ; as in the great so in the small ; as above, so below ; as in heaven so on earth. We believe in the purification of the soul through many births and experiences ; the resurrection from the dead ; the life everlasting of the just ; the ages of ages ; and rest in God for ever.—Amun.

24 And as the smoke of the incense arose, there was heard a sound as of many bells, and a multitude of the heavenly host praising God and saying,

25 Glory, honour, praise and worship be to God ; the Father, Spouse, and Son ; One with the Mother, Bride and Daughter ; from Whom proceedeth the Eternal Spirit ; by whom are created all things ; from the ages of ages, now : and to the ages of ages—Amun—Alleluia. Alleluia, Alleluia.

26 And if any man take from, or add to, the words of this Gospel, or hide, as under a bushel, the light thereof, which is given by the Spirit through us, the twelve witnesses chosen of God for the enlightenment of the world unto salvation, let him be Anathema Maranatha, until the coming of Christ Jesu-Maria, our Saviour, with all the Holy Saints. Amen.

Here endeth the Holy Gospel of the Perfect Life of Jesu-Maria, the Christ, the Son of David after the Flesh, the Son of God after the Spirit. Glory be to God, by Whose power and help it has been written.

THE EPISTLE OF APOLLOS THE PROPHET.

1 TOUCHING the matter whereof thou didst enquire in thy last epistle, I will inform thee even as I have received: I, Apollos, was in my house in Nazareth, after the holy city had been taken by the Romans, and the temple of God destroyed, even as the Lord had told us.

2 And as the sun went down, and I was resting from my work, the room was filled with a bright light, and there appeared unto me Agella, my sister, who had been reported as dead, with many others of the brethren who were in the holy city at the time of the siege, and who have never since been seen by any to this day.

3 And Agella spake to me saying, BROTHER, why grieveest thou for me, and for the fall of Jerusalem and for the Holy House? Grieve rather that thou wast left behind, when we, with others of the brethren who were ready, were taken up from the earth.

4 For when the city was sorely besieged, and the battle was the most fierce and the confusion great and terrible, there was seen by all a great wonder in the heavens.

5 For the Lord himself appeared from the clouds, with her to whom he first appeared after he rose from the dead (who also announced his resurrection to the twelve), and the holy angels, according to the word that he spake unto us while he was in the flesh.

6 And we, who sore longed for deliverance and were ready for his appearance, were caught up to him in the clouds with John (who alone of the twelve remained), whether in the body or out of the body I knew not.

7 It was in a moment, and we were changed in the twinkling of an eye; and those who were his enemies saw it, and fled in great confusion, and fell on the swords of the Romans and perished; and to me alone has it been given that I should appear unto thee; for thy comfort, my brother, and for the consolation of those that are left behind and those that shall come after them; that they may believe in the words spoken by the Lord before he suffered.

8 Farewell, brother, and go and comfort those that are left; for there will arise those who will deny that he returned as he said; because none of those who saw his appearance are left behind to witness thereof.

9 But believe thou that the Christ shall return again at the end of the age in glory.

10 AND I arose and went to some of the brethren and told them these things ; but they seemed to them as an idle tale, for they answered, If thy sister and the others were taken, why have we been left behind in the misery of this world ? Surely they have fallen by the sword also, and it was a vision, and we which are left behind shall perish likewise ?

11 And I returned to my home and held my peace ; for I was in doubt and said, If the thing is true it will be brought to light in a future day, for the Lord certainly did say that before this generation should pass away all these things should be, even as my sister hath told me they have been.

12 They who are with me salute thee. Peace be with thee, and with all in thine house.

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The Lists of New and Partly New Matter in this Gospel can only be approximate, there being no sharp line between the two. The former list includes a certain amount that is old, and the latter much that is new. Many less important differences between this and the Canonical Gospels are not shown in either.

LIST OF NEW MATTER IN THIS GOSPEL.

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3	II	2	80	XLIX	5-11
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* The appointment of apostles, prophets, evangelists, pastors, is mentioned in Ephesians IV. 11. †

‡ Part of XLVI, 25, is quoted in I Corinthians XV, 22.

§ Parts of LXVIII, 2, are quoted in Rev. III, 12 and XIV, 13.

List of Partly New Matter, with corresponding passages in the
 "Authorised Version."

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2	I	5	Luke	I	15
4	II	6	"	"	35
7	IV	9-12	Mat.	I	20-25
8	V	3-5	Luke	II	7
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15	VII	12	"	II	12
16	VIII	1	Luke	II	41, 42
17	"	4	Mat.	III	4
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21	XI	8	John	I	28
27	XV	8, 9	Luke	III	23-38
28	XVI	1, 2	Mat.	IV	1-3
30	XVII	8, 9	"	IV	8-10
31	XVIII	8	Luke	VII	47
"	"	5	"	V	22
41	XXV	10	"	X	39
42	XXVI	14	Mat.	X	34-36
"	"	5, 6	Luke	X	8, 9
"	"	11-13	Mat.	VII	1, 2
"	"	"	Mark	IV	24
"	"	"	Luke	VI	37, 38
45	XXVII	8	Mat.	V	18
46	XXVIII	6	"	VI	17, 18
48	XXIX	16, 17	"	V	29, 30
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51	XXXI	13	Mark	XVIII	43-48
57	XXXV	8	Mat.	IX	28, 29
62	XXXVIII	6-8	John	VII	38
63	XXXIX	5, 6	Mark	VI	38-44
67	XLII	9, 10	John	VI	32-36
69	XLIII	1-5	"	"	43-47
70	XLIV	2, 3	"	"	48-58
72	XLV	9, 10	Luke	X	27, 28
73	"	9, 10	Luke	VII	13-16
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"	"	6-8	Luke	XIII	21
"	"	5-6	Mat.	XIX	7-12
"	"	7	"	"	24-26
"	"	13-16	Luke	XVI	9
70	XLIV	1-6	Mark	VII	6-8
72	XLV	5-7	Mat.	XVI	13-19
73	"	16	Mat.	XIX	28
"	XLVI	1-6	Mat.	XII	43-45
"	"	"	"	"	31, 32
"	"	"	Luke	XII	21
"	"	"	Mat.	XVII	1-8
"	"	"	Luke	IX	28-36
"	"	"	Deut.	XVIII	15

List of Partly New Matter, with corresponding passages in the
"Authorised Version."

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81	L	6-8	"	VIII	19
85	LIII	2	"	IX	3
86	"	10, 11	Mat. Mark Luke	XXII XII XX	29, 30 24-26 34 36
88	LIV	20-24	I Cor.	XII	12-31
89	LV	4	Isah.	XL	11
"	"	6	John	X	8-10
90	"	12, 13	"	"	33-36
93	LVI	18	"	XI	44
"	LVII	1	Mat.	XVIII	3
"	"	3	Mat.	XVIII	7-9
94	"	12-14	Mark	IX	43-48
95	"	21	Mat.	XVIII	17-22
97	LVIII	11-14	" Luke	" XV	35 22-30
98	LIX	9	Mat.	XXIV	48 51
105	LXII	13	Luke	XII	45, 46
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129	"	13	"	XVII	4, 11, 12
130	"	16	"	"	20, 21
"	"	17	"	"	24
"	"	19	"	"	26
"	"	20-21	Mat. Luke	VI XI	9-13 2-4
"	"	22-26	Mat. Mark	XXVI XIV	26-30 22-26
137	LXXX	9	John	XVIII	38
142	LXXXI	29	Mat.	XXVII	55, 56
151	LXXXVIII	3-5	John	XXI	5-13
164	XCV	11	Acts	II	44, 45

*Here as elsewhere in this Gospel it appears that teaching which in the Bible is found only in the Epistles or Revelation, was first given by our Lord Himself.

NOTES.

These notes may, it is hoped, be useful to some readers, but to others they may not be attractive. They are therefore put quite by themselves at the end of the volume.

1. The marriage of Jesus (Chapter VI., v. 10) will not surprise those who believe that the World-Teacher was not born into the body of his disciple Jesus, but only took it at the baptism in the Jordan, when it was joyfully surrendered for His use. The baptism is intended in the Gospel-story to stand for that event, as well as for the second gate on the path of holiness. It was not the Great One who married, but His disciple Jesus; and it was not till many years after the death of his wife that the body of Jesus was taken and worn by his Lord. The incoming of the new and most exalted tenant is indicated in the passage (*Luke III., 21, 22*): "The heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in Thee I am well pleased." The mother and brethren of Jesus, who stood without and "sent unto him, calling him" (*Mark III., 31*), were not really related to the World-Teacher at all; but they could hardly have understood that, so He simply said that whosoever did the will of God was His brother and sister and mother.

2. "Blessed are they who suffer many experiences, for they shall be made perfect through suffering" (Chapter XXXVII., v. 2). He who would hasten his spiritual evolution, by entering in at "the strait gate," and treading swiftly in a few lives the narrow ancient way that leads to human perfection, must work out his

accumulated debts (Karma) of the past in a few lives, paying in one or two what might otherwise have been spread over a hundred. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (*Hebrews*, XII., 6). And not only does he pay his debts more swiftly, but as his spiritual strength increases, and he becomes able to bear more and more, the rate of payment is increased—culminating in that very rapid working out (a very acme of pain and humiliation) which takes place at the fourth initiation, or gate, as it is called. Five gates, each marked by a great expansion of consciousness, lead to the level of the "just man made perfect," and these are symbolically represented in the inner meaning of the gospel story (for those who have "ears to hear") by events in the life of the Christ—namely, the birth, baptism, transfiguration, death and resurrection, and the ascension. It is at the fourth of these that occurs the culmination of suffering which is well figured as a crucifixion.

Blessed indeed are they who, in this sense, "suffer many experiences," working off much karma, for if the ordeal is passed through successfully—with perfect resignation and humility ("not as I will but as Thou wilt," and "Father forgive them, they know not what they do")—then it is immediately followed by resurrection from the tomb, which here stands for both sin and death. The candidate is henceforth known as the sinless, the venerable (Arhat, meaning noble, is the technical term), and death has no more power over him. He can, if he so chooses, continue his evolution in the inner superphysical worlds, without a physical body, though it often happens that he does remain in incarnation, for purposes of service to the world. But even in that case, when death comes, as soon or late it must, he passes through it in full consciousness, and can no doubt choose his own time, and remove for himself that garment of the physical body, from which we lesser mortals are freed by the Angel of death.

At the crucifixion the veil of the temple (we are all temples of the Holy Ghost) is rent in twain from the top to the bottom, that is, the consciousness of the lower self is transcended and the glory begins to be seen. Of the first and fourth gates—the birth and crucifixion—it is truly said in *Words out of the Silence*, "Where the cradle is prepared, there the heavenly child is born."

Where the temple is cleansed there descends the glory"; and again—of the fourth gate—"The veil must be rent ere the glory be seen. Can ye bear the rending? In that day, though the sound of the waters overwhelm you, fear not! I am above the waters." And "He that loveth most will still find truth greater than his dream. Though a man shut his eyes to the last, still cometh death, the render of the veil."

By the veil is meant that vehicle of consciousness which, though higher than the physical, is still part of the ordinary waking consciousness, or lower self, and is called by the student the body of emotions or the astral body. That body is closely connected with the corresponding one of the higher self, the body of intuition or *buddhi* (wisdom). The rending of the veil is the complete purification of the emotional body, on which follows immediately the opening up of the intuitional or buddhic consciousness even in the ordinary waking state. The Arhat, as he is now called, can use the senses and faculties of the buddhic vehicle at will—not exactly at the same instant as those of the physical body, but without leaving that body in sleep or trance. In fact, all his vehicles, up to and including the buddhic, become as it were one body, so that he can at any instant use whichever part he will—physical, astral, mental, buddhic. Even before reaching the Fourth Gate, he will have linked up the emotional and mental vehicles with the brain or waking consciousness; but now the buddhic faculties are added, and when he leaves the physical in sleep or meditation, the still higher glories of the nirvanic world open before him.

The vehicle of consciousness immediately above the emotional is the mental, not the brain, which is only its physical instrument. All thought really originates in the mental body, and if there were none in that there could be none in the brain. These two "vehicles" are the two thieves on the cross, one of whom, the emotional or astral, has been purified when the crucifixion is reached, and will be thenceforth with the man or woman "in paradise"; but the purification of the other, the mental, is yet incomplete, which fact is represented by the reviling of the other thief. Pride is a characteristic of the mental body till purified.

It is said in an Eastern scripture that by the mind is man bound (to the lower self of sin and selfishness)

and by the mind is he liberated. And the same thing is true of the emotional body. Both are thieves, so long as we yield to them, robbing us of our divine inheritance. But when we resist, govern and purify them, they become as the two wings of the soul, understanding and love, by which we rise gradually towards perfection.

The mental and emotional bodies become the parents of the heavenly child (which is born at the first Gate) as is plainly stated in Chapter II., v. 2—"Joseph was a just and rational mind . . . skilled in all manner of work in wood and in stone. Mary was a tender and discerning soul, and she wrought veils for the temple." In this imagery, skill in working in wood and stone stands for the creative power of thought or imagination. Joseph was a man of good social position—of the royal house of David—not literally a carpenter. Mary stands for the astral body, which—until mastered and completely purified by the cultivation of "tender and discerning" emotions—does indeed weave veils for the higher self—the temple of the Most High.

3. "Four-square order." The number of the disciples is given in Acts I., 15, as 120, and this Gospel speaks of a fourfold twelve or forty-eight (XVII., 4) and seventy-two (XVIII., 1), making together the same number of 120. There may be some mystic significance in this number, which is given in II. *Chronicles*, V., 12, as that of the priests there mentioned as "sounding with trumpets." It occurs also in eight other places in the Old Testament.

Twice in this Gospel (LIV., 17-19, and LXVII., 17-20) are we told of our Lord's gathering His disciples together and arranging them in a four-square order; and in a note to the previous edition it was pointed out that what is known as "the Magic Square of Eleven"—here reproduced—wonderfully explains the meaning. With the Master Himself, the disciples numbered 121, or eleven times eleven, and they could therefore be arranged to form a square with eleven in each side. He had given to each "a number and a name, which he only knew who received it" (LIV., 17). *Revelation* (II., 17)—even as we have it, and it has almost certainly been corrupted, like the Gospels—speaks of a secret name—"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which none knoweth, saving he who receiveth it."

MAGIC SQUARE OF ELEVEN.
(Ecclesiæ Militantis Sigillum.)

56	117	46	107	36	57	26	87	16	77	6
7	57	118	37	108	37	98	27	88	17	67
68	8	58	119	48	109	38	99	28	78	18
19	69	9	59	120	49	110	39	89	29	79
80	20	70	10	60	121	50	100	40	90	30
31	81	21	71	11	61	111	51	101	41	91
92	32	82	22	72	1	62	112	52	102	42
43	93	33	23	12	73	2	63	113	53	103
104	44	94	24	84	13	74	3	64	114	54
55	105	34	95	24	85	14	75	4	65	115
116	45	106	35	96	25	86	15	76	5	66

33 Summations of 671.

He seems to have taken for His own number 61, the middle number of 121, with 60 below it and 60 above, and to have placed Himself in the centre of the square, with the first and last (or 121st) next to Him, the first immediately beneath and the last immediately above (see LXVII., 19 and diagram), the rest being so arranged that the total of each of the eleven rows, from top to bottom, and the total of each row from side to side was the same—671, which is eleven times His own number of 61. We have thus twice eleven (22) summations of 671 but the Magic Square will yield yet another 11 (making 33 in all) to be obtained as follows. The two diagonals total each 671. Again five totals of 244 each can be obtained by adding together the four corner-numbers of the square, and the four of the next inner square, and so on, down to the inmost and last square, immediately around the 61. And the seven numbers in each of the two pieces of which the central cross is composed total 427, which with 244 makes 671. We have

thus five more summations of 671. The last four are got entirely from the central cross. The seven numbers in each piece total, as already said, 427; and the four central numbers in each piece (two on each side of the 61) total 244, as do also the four end numbers (two at each end) of each cross-piece. Thus by adding the numbers in each cross-piece to the four central or the four end numbers of the other we have four totals of 671.

It is interesting to note that there are thus no fewer than thirty-three ways in which eleven numbers out of the 121 can be added together to produce a total of 671, which is eleven times the Christ's own number (61)—so that, numerically at least, each of these 33 elevens are equal to eleven Christs; while the first and the last (or 121st) are equally close to Himself—the centre of the square—the first beneath and the last above Him. Here we have, as it were, a numerical answer to the question which of the disciples should be the greatest in the Kingdom of heaven (*Mat. XVIII.*, 1).

A "Magic Square of Seven," also given in the third edition, is here reproduced, and will be found to yield, in corresponding fashion, twenty-one summations of 175.

MAGIC SQUARE OF SEVEN.
SIGILLUM XTI.

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

21 Summations of 175.

4. "And these four Trinities are One in the Hidden Deity, the Perfect, the Infinite, the One-ly" (*LXV.*, 4).

Of the Hidden Deity, *The Hidden Side of Christian Festivals* says, "Of the Absolute, the Infinite, the All-embracing, we can at our present stage know nothing, except that He is; we can say nothing that is not a limitation, and therefore inaccurate. But in Him are innumerable universes; in each universe millions of solar systems. Each solar system is the expression of a mighty Being Whom we call the Solar Deity, the Logos, the Word or expression of that infinite God. This Solar Deity is to His system all that men mean by the title God. He permeates it; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it as well, living a stupendous life of His own among His Peers. As is said in a scripture older than ours, 'Having permeated this whole universe with one fragment of Myself, I remain.' Out of Himself this Solar Deity has called this mighty system into being. We who are in it are evolving fragments of His Life, sparks of His divine Fire; from Him we have all come; into Him we shall all return."

Now as to the "four Trinities" which "are One in the hidden Deity." This expression is apparently used to denote the Logos of our "solar system" (the sun, and our earth and the other planets which circle around it) and the most blessed and glorious Trinity—the Three nearest and likeliest to Himself, of all the innumerable lives (human, subhuman, and superhuman) in His system. Each of the Holy Four, as the old Greek sage Pythagoras called Them, must be in Himself threefold, and thus we have four Trinities. It is true that orthodox Christianity, in worshipping the Trinity, has largely lost sight of the Unity; and the idea that there really are four mighty Beings may come as a surprise to many; but the existence of the One (as in a sense apart from and transcending even the Three) is clearly asserted in the Bible again and again. A few instances may here suffice—"The Lord he is God; there is none else beside Him" (Deuteronomy IV., 35). "Hear, O Israel, the Lord our God is one Lord" (Deut. VI., 4). "I am the Lord, and there is none else; there is no God beside me" (Isaiah XLV., 5). "And the scribe said unto Him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he" (Mark XII., 32).

The Unitarians and the Mohammedans have done us a signal service in insisting on the great

fact of the Unity of God, which unity (as He is the All in all) carries with it and implies the unity of all that lives. In this fundamental truth—the unity of all that lives—a truth that the East has always preserved, and will in course of time restore to the West—lies the logical foundation for the teaching of *universal* love, the duty of love and service, not only towards humanity, but towards all the kingdoms in God's great household—including also the subhuman and the superhuman. In the controversy between Trinitarians and Unitarians, both sides, as often happens, are right, and both are wrong; for the truth is far greater than either side will admit, and includes both points of view. There is not only God in Himself, the Supreme Being of our solar system, but also God in the Father, God in the Son, and God in the Holy Ghost—each of these glorious Three being only less exalted than He from Whom even They came forth, and to Whom even They will one day return, when our solar system is ultimately dissolved into the finer matter of which it was originally built. Of that far-distant event, St. Paul says, "Then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all" (I. *Corinthians*, XV., 28). This passage is intelligible and illuminating as it stands, but it may quite possibly be only a corruption (introduced by the "correctors" of the fourth century) of something even more sublime and precise. As pointed out in the Introduction to this volume, we can be reasonably sure that, if the Gospels were corrupted, the Epistles and Revelation were similarly treated; and we may hope to have the real originals restored to us some day.

Again that every explicit affirmation of the doctrine of the Trinity in the Athanasian Creed—fullest and most majestic of the three, if a few words at beginning and end be omitted—says that "there are not three Gods but one God," and that not only is the Trinity to be worshipped (in the Unity), but *also* the Unity is to be worshipped (in the Trinity). There are thus Four to be worshipped—the Three and the One.

There is strong support, too, from analogy for the idea that in one sense, from one point of view, the One may be regarded as distinct from and even higher than the Three. For the planet on which we live, our own earth, is governed on exactly the same plan as the whole

solar system. At the head of the hierarchy (the sacred government) of our earth there stand, as the student knows, four great Beings—the One, the Supreme Director of Evolution for our world (the One Initiator, as He is called in the Liberal Catholic liturgy) and the Three nearest, and likeliest to Himself (His Disciples They are sometimes called), His great Assistants in the government of the world, destined to be also His successors, filling each in His turn the same exalted office for the planet Mercury, the next of our “earth-chain,” when, at the close of the present “world-period” millennia hence, the many lives now evolving here shall be transferred to that planet.

The old Gnostic doctrine of emanation makes the great mystery of the One and the Three at least intellectually comprehensible. When at the dawn of the new Day of Creation the One, as an old scripture says, willed to become many—the innumerable lives that are now evolving in His system—and these began to stream forth from Him, the first to manifest (as They will be the last to return to Him, when God shall be all in all), were the most blessed and glorious Three—His mighty Ministers for the creation, preservation, and ultimate dissolution of His system. There is a sense in which even we ourselves are for ever one with Him, fragments of Divinity, sparks in the Great Fire; but that does not mean that we are identical with Him. If it did, where would be the need for evolution? As yet we are but sparks, not the flames that shall be. And neither are the Three identical with the One.

Thus far as to the existence of the Four. And now what reason is there to believe that each of Them is a Trinity?

Every being—great or small, much or little advanced in evolution—must be in himself a trinity, because the powers or functions of life are for ever and in all threefold, namely, will, wisdom or cognition, and activity, which last, in the more evolved, gradually becomes love—the outcome of the will to help and serve. There is no “royal road” to spiritual greatness. If there were it would have been used for ourselves. Therefore the Solar Deity Himself, and the Three nearest to Him, must in past ages and universes have passed through a stage of evolution similar to that which we are now experiencing, must, in fact, have been human. Now man himself, made in God's image, is threefold; and

therefore each of the Holy Four—human Himself in past ages, however long ago—must also be a Trinity.

5. The expression, "two Trinities," in LXV., 11, is used in a different sense—to denote the fact that, as briefly explained in the preceding verse, each perfected soul is at once Mother, Bride, and Daughter to the Supreme, who is her Son, Spouse, and Father. "And these two Trinities are One in the Eternal, and are shown forth in each man and woman who are made perfect." The expression "man and woman" is here applied to each individual soul that is made perfect. Even in each soul not yet perfected both man and woman are present, but only one is manifest at a time in each birth, the other being hidden, as stated in LXIII., 3.

Genesis II., 21-25, describes woman as "a rib taken from man," but here we may suspect corruption of the text, for woman, as now generally admitted, is not inferior to man, however different, and is no more a part taken from man than man is from woman. Both are but partial expressions of something bigger "above and within" (to borrow a phrase from the new Lord's Prayer, LXXV., 20). The real human soul or higher self is not distinctively either man or woman, but ever includes within itself the qualities of both (so far as they have been developed) whether it be manifesting at any particular time in a male or female personality, or lower self. The difference between the sexes extends beyond the mere physical body, and includes that part of the personality unseen by most of us, namely, the emotional and mental (*lower mind*) bodies. These two vehicles may be regarded as, in a sense, partners, of which the emotional is, to a certain extent, subordinated to the mental in man, and the mental to the emotional in woman. This subordination seems to be brought about or arranged by the karmic angels (devas or shining ones they are called in the East) whose business it is to bring to the soul at each new birth the materials of which the mental and emotional bodies are to be built. There is a great choice of available materials, and the angels have to differentiate not only between the sexes, but also between the various races of men, bringing to each soul materials suitable for the development of those qualities which in the divine plan are intended to be acquired in the sex and race into which it is to be born. A part of the higher self is, as it were, entangled

in the personality at each new birth, and appears to us in a physical body as man or woman. The division into sexes is a device of Providence to enable us to acquire more readily the qualities of both—the strength and the tenderness. One of these is to a certain extent withheld from manifestation in each sex; but when, after many human births both have been well developed, it is no longer necessary for those who are superintending our evolution to keep back either from the personality, which now shows the characteristics of both sexes, though the physical body must still belong to one or the other. The “just men made perfect,” the holy Masters of the Wisdom, show in perfection the attributes of both. They seem, as a rule, to find a male body the better fitted for the purposes of Their work; though it is said that one of Them is at present wearing a female body.

6. In LXV., 2 and 3, qualities are attributed to each of the Holy Four. It is not easy to be sure which are attributed to which; but possibly Power, Love, and Wisdom are attributed to God Himself; Truth, Goodness, and Beauty to the Second Person; Justice, Knowledge, Purity to the Third Person; and Splendour, Compassion, Holiness to the First.

It is certain that all twelve attributes are present in a degree to us unimaginable in each of the Four; and yet there may be a true sense in which each of the four triplets of attributes can be specially assigned to one of Them.

Power or Will, Wisdom or Cognition, and Love or Activity, seem to be the basic faculties of life or consciousness (of which the other nine are subdivisions) and must be present in their plenitude in the One (the Logos) from Whom the Three proceed, and to Whom They will return.

We may, perhaps, consider the Three as representing for us one each of these fundamental qualities, and may call the First Person the Will, the Second the Wisdom, and the Third the Love.

It is said that the Three descend in consciousness respectively to the three highest planes or worlds of our Solar System—the First Person to the highest or root (adhi) plane; the Second to the Parnanirvanic, and the Third to the Nirvanic; and that, as man unfolds his inherent divinity, he comes into conscious contact, first with the Third Person, next with the Second, and lastly

with the First. On the attainment of the Master's level, he contacts on the Nirvanic plane the Third Person (the Love) and obtains in perfection Justice (or Righteousness), Knowledge (or faultless spiritual vision, free from all delusions of the lower worlds), and Purity from all selfish or personal desires. "When all desires that dwell in the heart are dead, then this mortal becomes Immortal."

Ages later, he contacts the Second Person (the Wisdom) and becomes a Buddha, or supremely Enlightened One, attaining practical omniscience, at any rate as regards our solar system, and the perfection of Truth, Goodness, and Beauty. The contact, ages later again, with the First Person (the Will) gives perfection of power—well described as Splendour—and also of Compassion and Holiness.

It may, therefore, be said that each one of the Three acts as a channel to the Holy Ones, and through Them to the system at large, for one triplet of attributes; and that They thus divide between Them the work of transmitting the glory of the One to His system. They may also superintend each the working of the three qualities which He specially transmits. And it may be that, just as the Three great Assistants of the Lord of our own world will, it is said, hold successively the office of Lord of the World on Mercury, the next planet of our earth-chain, so the Blessed Three will fill successively the office of Logos during the next incarnation of the Solar System as a whole.

7. "It is better for thee to enter into life" (without any lust or pleasure which offends others) "rather than having that which will be cast into everlasting fire" (LVII., 3). The text has evidently not been correctly "brought through" by Mr. Ouseley. The corresponding passages in the Bible are also obscure, in sense if not in wording. *Mat.*, V. 29, 30 and XVIII., 7-9, and *Mark*, IX., 43-48 tell us to pluck out our eyes, or cut off hands or feet if they offend us, but it is not explained how they are likely to offend us, or in what sense they are to be plucked out or cut off.

The Gospel of the Holy Twelve, Chapter XXV., 16, solves the difficulty. It says, "If a desire be unto thee as thy life" (as dear as eyes, hands or feet) "and it turn thee from the truth, cast it out from thee, for it is better to enter life possessing truth than losing it, to be cast into outer darkness." The outer darkness is

the condition of those who are still living for themselves. We cannot very well be cast into it, for we are there already; but if we assume a slight inaccuracy in the text, and read "to remain in the outer darkness," the meaning is clear. It is better to enter into life possessing truth than to cherish any desire, however dear, which turns us from it. For if we do we must remain outside the strait gate which admits to the Kingdom of Heaven. That Kingdom is one over our own lower selves, and above the gate is written the word "service." The gate remains for ever closed till we have resolved to give all for all—all that we have and all that we are for all that lives—and have shown it to some extent in our lives.

The following verse, 17, shows what kind of desire may turn us from the truth, namely, one that "costs another pain or sorrow." Such a desire would manifestly turn us from the great truth—the unity of all that lives—being the very opposite of that love by which alone we may come to know the unity for ourselves.

8. Verses 21 and 22 of St. John's Gospel, Chapter XX. occur also in this Gospel, with a beautiful addition, but not so verse 23, which says—"whosoever sins ye remit, they are remitted unto them; and whoseoever sins ye retain, they are retained." On the contrary, the statement here put into our Lord's mouth is directly contradicted by words attributed to Him in this Gospel (LXXXVI., 7, and XCII., 1). The latter of these passages is emphatic—"Neither God nor man can remit the sins of those who repent not, nor forsake their sins; nor yet retain the sins of those who forsake them."

It seems obvious that, if free will exists, the decision whether or not we will forsake our sins rests with ourselves alone. But this fact in no way interferes with the reality or value of the sacrament of absolution, which is always preceded by confession (whether general as in church, or individual as in auricular confession), and presupposes an honest intention on our part to forsake our sins. Absolution does not *make* us forsake them, but it helps us to do so, if we are willing to exert ourselves. The following brief account of the method and value of absolution is condensed from *The Science of the Sacraments*, p. 81. Sin may be defined as any thought, word, or deed which is not in harmony with God's Will for man, that is, evolution. The divine will acts as a steady pressure upward

and onward, and does produce in higher matter (even down to the etheric level) a sort of tension which can be described in words only as a tendency towards movement in a definite direction, the flowing of a spiritual stream. When our thoughts, words, and deeds are good, we are, as it were, carried along by this; but when we do or think evil, we wrench ourselves away from the direction of the current, setting up a definite strain in our etheric emotional and mental bodies—a kind of cross-twist which almost entirely arrests progress for the time, producing a sense of mental discomfort or pain (though we may not always be aware of the cause) and a feeling of discouragement—that it is no use trying.

Our various vehicles are not really separated in space, as the finer always inter-penetrate the grosser; but looked at from below, they give the impression of being one above the other, and of being joined by innumerable wires or lines of fire. These lines become twisted or entangled by sin, and when we go badly wrong in any way, the communication between the higher and lower bodies is seriously impeded. The natural forces are perfectly capable of righting this unfortunate condition, but it might take months or even years to do so. Our Lord provides a ready way of regaining uniformity with the stream of evolution, by means of the force which He pours out through the priest in the sacrament of absolution. That force rushes through the man's higher vehicles and straightens the twisted lines till they are once more in harmony with the divine will. The public absolution given to a congregation is in no way less effective than private absolution, if our desire for rectification is equally sincere and earnest.

